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The One Thing Needful

"What is true in psychology, is not new, and what is new is not true."

Archbishop Downey of Liverpool

Letters addressed to the Institute of Domestic Education fall into two grand divisions: the many that bless the efforts to restore primary education to the Church-guided home; the few that chide our temerity in undertaking to correct prevailing social disorders with only such tools as God provides.

Ten years ago the Women's Club of Washington, D. C., gave a luncheon, the guests I recall being Dr. Smiddy, Irish Free State Minister to our country, Senator Walsh of Massachusetts, Dr. John O'Grady, and E. F. L. Speaking on social welfare, Dr. Smiddy, no less eminent as a mathematician than as a student of social problems, held up a volume of "Bookless Lessons" and said: "In this book is the one solution of the nations' problems. As goes the home, so goes the world. Encourage and guide the parents, warn them against the dangers of the new paganism; they will educate their children in good habits and sound principles. This would prevent school failure, close jails, sanitariums and madhouses, eliminate nine-tenths of our social welfare undertakings, and save the government millions of dollars yearly."

To-day from the nation's capital comes this objection to what is, in fact, the Church's program of domestic education:

"In the opinion of sociologists, your plan to commission simple parents as educators is too original and too bold in its conception to merit serious consideration. Certainly, when you talk of coaching the average mother in educational philosophy, it must be you do not realize the appalling ignorance of plain mothers. To quote a psychologist of national prominence: 'The home, just because it is a home, is not always a satisfactory educational unit. It is only when parents are prepared in all phases of education that it functions to greatest advantage of children.'"

By "plain mothers" our critic evidently means the poor, the uncolleged women. In a long experience we confess to not having discovered greater depths of moral poverty or spiritual illiteracy amongst unpretentious and unschooled

mothers than amongst the wives of Wall Street. Evidently, it was not plain Christian mothers educating their little ones that brought on our generation the curse of progressive ignorance, bombastically styled "progressive education." Rather, it was that mothers were cajoled and misled into surrendering their teaching duties to "specialists" who irrationally assume that the science of education was perfected the year they graduated from Harvard or Columbia, and who refer to ideas antedating that phenomenon as "antiquated outlook."

Go back a little ways and see who is responsible, the plain citizen or the self-styled psychologist, for the sorry state of modern education. Was it simple parenthood, or was it intellectualism, that fell for the phrenology hoax, which taught that the strength and category of our mental activities could be figured from outside the skull by the brain-bulges? Was it poor, unlettered mankind that turned old-fashioned hysteria into a galaxy of "sciences," popularized under cunning names such as: animal magnetism, mesmerism, hypnotism? Perhaps it is too unkind to ask who was responsible for the gold-digging fraud of hereditary criminality, closely followed by that of the stigma of degeneracy which proclaimed: "ye shall know the wicked by their ear-lobes."

Again, after these comparatively decent humbugs, came the knavish twins of Freudianism and Behaviorism, foisted by current psychology on the tax-supported universities. Baseless as the witchcraft delusion, discredited from their inception by every sound thinker, they united forces in exploiting human gullibility. One battered on soul-rejection, while the other trafficked in magic poultices for polluted souls: their "intellectual" proponents locked arms and, in the expressive phrase of a bygone day, 'sucked cider through the same straw.'

Before going further let us reveal a state secret: it takes no more brains to be "top o' the bottle" in the wild "ologies" spawned at Harvard or Columbia than to read the thermometer, provided you master the nine dozen technical terms of applied sciosophy that turn the art of child-training into darkly bewildering and costly "sciences." There is absolutely nothing in sound teaching principles that is beyond the grasp of earnest parents who know their catechism and

look to their pastor for guidance. The implication that the home is no place for a child unless the parents can write theses on "all phases of education" calls to mind the rebuff the new-made boss gave the section-hand: "Get away from that wheelbarrow! What do you know about machinery!" Well does St. Augustine ask, "Why find fault with a wooden key if it serve our purpose?" Why find fault with lowly simplicity, which is the making of the world's heroes? Why not encourage parents instead of "taking from them what they have?"

Good home teaching, the shaping and enriching of soul and mind, does not require parents to scale the mountain peaks of worldly learning nor excavate for "scientific" knowledge. It only requires that fathers and mothers do their best. A conscientious parent's "best" makes more than a ripple in scholastic waters. Indeed, the distinguishing marks of the world's great teachers strangely resemble the characteristics of earnest parents who love God, fear His just wrath, and are mindful that the fall of man was due to the sin of disobedience. These marks are: unshakable faith, humility, self-control, patience, the ability to sacrifice, and loving sympathy.

St. Paul, who had his Ph.D. from Our Lord, could say at the last, "I have fought a good fight; I have kept the faith." In him we find teaching genius, which is a special name for very simple, plain characteristics, a firm, straightforward character in which are combined an intense love of learning, an intense love of the learner, with patience and kindness in due proportion, a sense of duty, and common sense. Whenever we read the following letter from Bishop Vincent Wehrle of Bismarck (and we read it very often), we think of St. Paul and his blessed leadership of parents; and whenever we read St. Paul we think of Bishop Wehrle, who says the last word on this controversial subject:

"All that we need, not only in North Dakota but over the whole country, is parents who truly love their home and instruct their children as well as possible in essentials. Parents who are deeply religious will do it; superficial ladies will prefer to pose as society ladies and read papers on education, but not the plain catechism which they could easily understand."

ELLA FRANCES LYNCH
Minerva, N. Y.

St. John Bosco as an educator relied more on practical knowledge and experience than on educational theories. "I have simply evolved my method of going to work by endeavoring to hearken to the inspiration of God and adapt myself to each fresh circumstance as it arose."

FR. H. L. HUGHES, B. A.,
in *Saint John Bosco*

More Machines and More Unemployment

I.

Perhaps the weakest point in the social structure at present is the mutual attitude of labor and capital. Prior to the thousand human ties and customs that have come into permanent use men could get along without the aid of mutual cooperation. The free and simple life of patriarchal and nomadic times has long since disappeared. Even the fraternal interest and mutual helpfulness of a century ago seems to have disappeared. And still the close and complex mode of civic and national life of modern times postulates a greater organized cooperation than ever. This can come only from mutual goodwill and helpfulness.

Recently Dr. Felix Adler, leader of the New York Society for Ethical Culture, wrote: "Faulty moral ideas and not defective economic theories are primarily responsible for the ills besetting mankind. At the root of the world catastrophe is the immoral behavior of mankind. The way out is by the slow growth of the spiritual ideal."¹)

Another moralist, Christopher Dawson, writing in the London *Catholic Times*, says: "The social revolution is a fact that rules the lives of millions of men and women. Over a considerable part of the globe, from the Baltic to the Pacific, it has established a new order; an order that denies God and the human soul, not in theory but in grim reality. For the first time in the world's history the Kingdom of Anti-Christ has acquired political form and social substance, and stands over against the Kingdom of God as a counter-church with its own creed and its own ideals, ruled by a centralized hierarchy and inspired by an intense will for world conquest." Ever since the Industrial Revolution of the eighteenth century false economic theories and systems have brought about a condition disastrous to the masses. An immense number of working people are suffering from the effects of false philosophic principles applied to economics.

To devote one's whole time to diagnosing and carping is futile. When a crisis becomes worldwide we need, above all, constructive criticism. If our social endeavors are to result in a progressive and permanent movement that will secure and promote the common good, sound principles must be proposed. No human institution can endure if its foundation is weak and unsound.

Little wonder that the Holy Father is constantly urging "Catholic Action." Unless Catholics and other Christians put into action the maxims and principles of Divine Revelation a godless philosophy will ere long befog the minds

¹) *Our Sunday Visitor*.

of the masses. A period of brute force or selfish individualism would then follow. It seems that the very existence of culture and Christian civilization is at stake.

No doubt it is the aim of every intelligent man and woman to give all the help possible to the proposed "reconstruction of the social order." We all realize that a readjustment of some kind is demanded by the changed conditions obtaining in human relations.

Our untiring President's Research Committee on Social Trends, in their report of a year ago, published the following statement: "The Committee finds that the first third of the twentieth century has been crowded with events and developments which inevitably demand changes in the social structure, that there has been too little conscious direction of these changes, that progress in different lines has been unequal, and that consequently maladjustments, tensions, and disorganizations have resulted which threaten danger to the present social organization. Our capacity to produce goods changes faster than our capacity to purchase; employment does not keep pace with improvement in the machinery of production."

There surely must be some way out of the commercial and industrial jam into which, for at least thirty years, we have been drifting. Willy nilly we find we are being tossed about on mighty billows, whose extreme trough and crest will define another epoch in the world's history. It looks, at times, as if we are being drawn into the vortex of an economic whirlpool. To try and get along without God and religion, especially in such a crisis, would be as foolish as for the captain of an ocean-steamer, in a similar predicament, to dispense with compass, rudder and the guidance of the stars.

There are certain menaces to the social order that must be checked promptly, since they are growing worse from day to day: None, I dare say, has the hardihood to deny that mechanical devices have, of late years, edged out skilled and unskilled workmen by the millions. I may be permitted to call the attention of the reader to the Central Bureau Publication, Free Leaflet No. LXVIII, entitled "The Machine and Unemployment." Since the publication of that article, which suggested the title of the present one, economic conditions have not improved. One may venture to say, that unless our economic system is readjusted, the more machines are installed the greater will be the unemployment problem:

"At a rally of the Housewives' Club in Melbourne a speaker instanced a recent case where 300 girls who were employed in one section of a big establishment had been dismissed, and their work done by ten men with machinery. The feeding of those girls means increased national debt.

" 'So does the feeding of the 200 men (and their families) displaced at the wharves a week or two ago,' adds the *Tribune*, a Catholic weekly, published at Melbourne, 'when the new labor-saving machinery of the Gas Company was put into operation. Any thoughtful observer who watched those men standing about in groups, hoping against hope that the machinery might break down and give them an extra day's work, must have come away with a very different opinion from those commonly ventilated in the daily press about private industry reabsorbing men.'"²⁾

There certainly ought to be sufficient intelligence and goodwill among legislators to create a brighter outlook than "the hope against hope that the machinery might break down."

"Writing for the *St. Louis Post-Dispatch*, Charles G. Ross assembles data gathered by the American Federation of Labor showing to what great extent human labor has been displaced by machinery. In casting pig-iron, two men do the work of 60; in loading it, two men replace 128. One man, operating a semi-automatic machine, does the work of 25 in machine shops and railway repair shops. Thirty tube shop workers produce with 10 machines what formerly required 240 hands with 20 machines. One man made 450 bricks in 80 hours. Now a machine makes 40,000 bricks an hour. In the manufacture of boots and shoes 100 machines take the place of 25,000 men. And in the manufacture of electric light bulbs, one machine turns out 73,000 bulbs in 24 hours as compared with 40 bulbs per day per man as late as 1918.

"Mr. Ross piles up other impressive statistics and arrives at the conclusion that there is a 'huge permanent volume of unemployment in the United States, a large part of which is due to the constant displacement of men by machinery.'"³⁾

The forecast made by the wise and doughty Samuel Gompers is illuminating: "Hundreds of thousands of our fellowmen, through the ever-increasing inventions and improvements in modern methods of production, are rendered superfluous. We must find employment for our wretched brothers and sisters by reducing the hours of labor or we will be overwhelmed and destroyed."⁴⁾

His prophecy of forty years ago is now a fact, confirmed by men in high position: "In a commencement address held recently at the University of North Carolina, Federal Relief Administrator Harry L. Hopkins predicted that a return to 'normal conditions' would find at least five million persons unemployed in the United States. To that extent machines would displace

²⁾ *Central Blatt and Social Justice*. Vol. XXVII, No. 3, p. 393.

³⁾ *The Toledo Blade*, Feb. 29, 1932.

⁴⁾ *Ibid*.

men. The Administrator estimated that in 1929 more than three millions were idle from that cause."

An additional two million were displaced by machines since the year 1929, and "normal conditions" will find five million idle from the same cause! Has the machine then become our sovereign master? Is there not sufficient intelligence in our legislative bodies to put this brainless modernist where it belongs? Is the machine to dictate the standard of human living conditions and to transform the normal into the abnormal? Is man, also, to become machine-made?

The *Southwest Courier* makes the following editorial comment on the address of Mr. Hopkins just quoted: "If machines will displace workers to the alarming degree predicted by Mr. Hopkins, the remedy for unemployment is to reverse the process. Workers must displace machines. It is better to have junked machines than junked men. Better that idle machines should rust away than men starve or live on relief funds. To plan for a continued and permanent condition of unemployment resembles planning for a permanent social disease. A condition of general unemployment is not normal. It may be an acute and temporary disease, but when it becomes a chronic social disease society is sick unto death."

The mechanization of industry is progressing at a terrific rate. Of late, inventions are rapidly invading the sphere of clerical work. "A calculator," reports the *Toledo Blade*⁵⁾ "invented by Professor Charles D. Fawcett, having 75,000 parts and weighing three tons, recently solved a problem in 15 minutes on which five expert mathematicians of the U. S. Army worked four months before finding the solution."

One thing is certain. Mechanical devices will never be able to solve man's moral problems. These must be studied and decided by the individual.

At present, it is the plain duty of every red-blooded member of the human family to do his bit in providing his neighbor an opportunity to work, and earn a decent living. The unemployment problem pertains primarily to economics, and no branch of this science may be divorced from the moral code. We all are bound in conscience to assist the neighbor in need. Those who make a kind of fetish of mechanical inventions are wont to pity the foreign nations that are disinclined to introduce our speed-up methods. But these might retort: If the purchasing power of a people cannot absorb the commodities of its machine and power production, then it is moving backward, not progressing. In every kind of activity there must of necessity be a due limit. Even that which is a

⁵⁾ May 14, 1934.

present good may become a future evil. Pleasure is converted into pain, when over-indulged. There can be a saturation-point in consumption, and this is the case when the machine and power production exceed their proper limits.

Gandhi says, Hand labor and old manual methods must be continued in his country to keep the crowding people of India busy.

A venerable priest who is wearing himself out as a missionary among poor peasants in Shantung, China, writes me: "Would not half of the world's present worries be soon overcome if, awaiting proper legislation, the more generous people of the world would try to obtain none but hand-made goods; at first it would be difficult to do this; but it seems to me that the results would soon be very beneficial. In my own humble sphere I do all I can to use hand-made goods. Hand-made cloth, hand-made clothes, hand-made shoes, etc., would help to solve the unemployment problem. I have 200 dependents who virtually live on corn meal. A neighbor has a motor-driven mill; but I buy our meal from a poor family that has a mill-stone driven by a donkey. The corn meal costs more, but thus the poor family is able to make a living.

"Many cross-cut sawyers were put out of work as soon as Wei-Hai-Wei installed a power-saw; but we still buy the timber we need from the poor sawyers. In this way we can help them over the temptation to turn to banditry."

Now and then we read of public protests, for instance, that of the Marion, Ohio, Chamber of Commerce, against the use of labor-saving machinery by state highway contractors; and surely such objections are justifiable.

The "German newspapers herald the six-point decree, designed to put 400,000 to work, as a 'grand offensive against unemployment.' It states that no machinery may be used if human labor can do the work."⁶⁾

(To be concluded)

FREDERICK A. HOUCK
Toledo, Ohio

The dangerousness of the present age lies in the rivalry of new ideas fighting against old ones; in the desire of the intellect to know—a good desire in itself, but subject to enormous perversion and abuse; in the quest for evidence—again a good quest, but enormously difficult. It lies in the circulation of new ideas claiming to be true and at the same time destructive of the old; in the view that nothing is in possession; that there is no prescriptive right; that it is not enough to hold fast what we possess till it has been conclusively displaced; that we can and ought to begin all over again, and hold nothing until it has been proven beyond cavil.

ERNEST R. HULL, S.J.

⁶⁾ *Toledo Blade*, June 2, '33.

Catholics and the American Declaration of Independence (1774-1776)

IX.

Since it had proven most precarious to depend upon the Canadian peasants, the British government was forced to bring in Irish and German soldiers to secure the country against further incursions of the Americans. In April, 1776, seven regiments from Ireland, one from England, and about 2,100 German troops sailed for Canada and little less than 3,000 other German troops followed in the course of the year.¹²⁶⁾ England could not have done anything more apt to turn the Canadian peasantry against her than to bring in the German mercenaries. Most of them being bitterly anti-Catholic, they abused and maltreated the Catholic inhabitants shamefully, in short the German troops were a real curse to the people and speedily destroyed the scant good will towards the British government which might have been engendered in their hearts after the withdrawal of the Americans.¹²⁷⁾

The greatest service the Catholic Canadians rendered the American cause was performed in the winter of 1776 and 1777, when, by their neutrality, they saved the Americans from annihilation. As is well known, the cause of the revolting colonists seemed lost in December, 1776. Washington wrote to his brother on December 18 of that year: "The game is lost. I am at the end of my tether." He repeated the same woeeful cry five days later, December 23.¹²⁸⁾ If the Canadian peasants had not, in this extremity, forced England by their hostile attitude against the government, to maintain a large force in Canada, the evil forebodings of Washington would have come true, "the game would have been lost" indeed, and the Revolutionary movement would have ended in utter disaster. As the case was, the neutrality of the Canadian peasants at that time proved an effective and powerful force in the struggle. In a similar, though less effective way, the neutrality of the Catholic Canadians was, throughout the entire Revolutionary War, a powerful aid to the struggling Americans, by forcing England to keep a large force in Canada which she greatly needed on the battlefields in the Thirteen colonies. But for the Canadian peasants and their French kin across the Atlantic the revolting colonists would have been crushed by England.

The Canadian peasants preserved their sympathies for the American cause throughout the Revolutionary War. Bishop Briand admitted on April 27, 1777, that "there still remain in our country many 'Bostonnais' hearts (i. e.

sympathizers with the American cause). Some even betray themselves by their conduct."¹²⁹⁾ The French alliance with the Americans, however, increased the number of "Bostonnais" hearts immeasurably. Haldimand, Governor of Canada, wrote from Quebec on October 25, 1780, to Germain that a "change of minds had taken place in many of the priesthood, since France was known to have joined the Rebels."¹³⁰⁾ Yet the historian Auguste Gosselin points out that the people and the clergy remained neutral.¹³¹⁾ That is true. If, however, the Americans had carried out their plans of a second invasion of Canada in 1780, all would have been changed. Bishop Briand would not, as in 1775 and 1776, have found "every priest a British spy." Most of the priests were, like Briand himself, native Frenchmen and could not have been so easily restrained from aiding their countrymen. The peasants would have espoused the American cause just as ardently as they had done five years earlier. Bishop Briand himself would have relaxed in his ardent support of England, disillusioned of his belief in the mildness of the British government through the many annoyances caused him by Governor Haldimand. This governor did not pursue the policy of his predecessor Carleton, who had simply tabled the anti-Catholic Instructions he had received from the "mildest" King. Haldimand tried to enforce some of them to the greatest chagrin of the staunch supporter of the British government.

At any rate a complete change had come over both the Canadian peasants and their priests. Boyer Pillon reported to Washington from Montreal on September 7, 1780, that three fourths of the Canadians favored the Americans.¹³²⁾ In all probability Bishop Briand would have been unable to enforce neutrality, still less active participation on the side of the British.

The Americans entertained exaggerated notions concerning the influence of the Canadian clergy over their people. John Brown, writing from Montreal on March 29, 1775, to the Committee of Correspondence in Boston, declared: "The Curates or Priests have almost the entire government of the temporal as well as spiritual affairs of the French people."¹³³⁾ And John Adams wrote on February 18, 1776, that "the anathemas of the church, so terrible to the Canadians, had a disagreeable effect upon them."¹³⁴⁾ Yet we have seen how precarious a hold the clergy had over their people. Those Catholic peasants defied the anathemas of the Church and would rather jeopardize their

¹²⁶⁾ Report of Canadian Archives for 1904, pp. 363-364.

¹²⁷⁾ Gosselin, op. cit., vol. II, pp. 94-96.

¹²⁸⁾ Griffin, op. cit., vol. II, p. 270.

¹²⁹⁾ Griffin, op. cit., vol. I, p. 110.

¹³⁰⁾ Report of Canadian Archives for 1890, p. 119. Griffin, op. cit., vol. I, p. 82.

¹³¹⁾ Gosselin, op. cit., vol. II, pp. 104-05.

¹³²⁾ Report of Canadian Archives for 1890, p. 129.

¹³³⁾ Griffin, op. cit., vol. I, p. 113.

¹³⁴⁾ Collections of Massachusetts Historical Society, vol. LXXII, 1917, p. 207.

eternal salvation than renounce their friendship for the Americans. And how slender was the control exercised by Bishop Briand over his flock! In his mandate of May 22, 1775, he declared categorically: "Your oaths of allegiance and your religion impose upon you the indispensable obligation to defend your country and your King with all your power."¹³⁵) But the body of his people gave such scant heed to him that they vigorously aided the enemy, so that the bishop, who is credited with preserving Canada for England, found himself hard put to it to insure neutrality. By virtue of their oath the people were obliged to take active part in the defense of the country and this active participation Bishop Briand and the priests could never achieve, no matter how frequently they threatened to deny the sacraments to offenders and to excommunicate them. Mr. Griffin declares, "Bishop Briand was worth many bataillons" in securing Canada to England."¹³⁶) But these bataillons were grievously worsted during the invasion of the Americans and would have been completely annihilated in a second invasion. We must take things as they were: the Canadians were not the priest-ridden people the Americans believed them to be, nor that sterling race of Catholics at present living in that country. That Bishop Briand was eventually successful in a small degree in holding Canada to England is due solely to the ill luck of the American army during the invasion.

After the victory at Yorktown the situation in Canada became most critical, as is revealed by a "most secret" letter addressed by Governor Haldimand to Germain from Quebec on November 23, 1781. If the Americans had invaded Canada at that time, history would today establish how powerless Bishop Briand was in preserving Canada for England.

Conclusion

Our study reveals a widely spread sympathy with the American Revolt on the part of the Catholics of North America. Yet the motives, for which the various groups espoused the cause of the revolting Colonies differed according to places and the races in question. The English, Irish, German and French Catholics found in the Declaration of Independence the expression of their national and local aspirations. And in each and every case material interests predominated. Nowhere do we find proof of an alleged perception on the part of the people of an "accordance of the political principles of the Declaration of Independence with Catholic philosophy."

We have seen how insignificant was the part the Catholics in the Thirteen Colonies had taken in the struggle with England. We need not magnify unduly the participation of the Cath-

olics of the British colonies south of the St. Lawrence River nor to overlook the great aid rendered the Americans by the Catholic peasantry of Canada. At any rate the American Declaration of Independence was written with golden letters into the Book of History by 1,200 German Catholic soldiers fighting in the French army, by 2,000 Irish Catholic soldiers fighting in the French and Spanish armies, by 14,000 Spanish Catholic soldiers clearing the south of the British and setting the stage for the final victory at Yorktown, and by 45,280 French Catholic soldiers and sailors, who won independence for the United States. On the battlefield at Yorktown, where the British forces were crushed and independence secured, there were five times as many Catholics as Protestants fighting for American liberty. The American Revolution was a distinctively Protestant movement and was crowned with success by a Catholic victory, the surrender of the British forces at Yorktown on October 19, 1781.

JOHN M. LENHART, O.M.Cap.

On Suppressing Abundance

The American Government is "paying the farmer, who raises cotton and wheat, not to raise it at a time when there are millions without enough to eat and wear."

DR. NICHOLAS MURRAY BUTLER¹)

* * *

Many of us have known the wild havoc of war. All of us are daily witnesses of the pitiful ravages of hunger, if we choose to see. Would that we might be moved by the words of the prophet, Jeremiah: "They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field." Would that we might be moved to turn from our vain dreaming and to cease from our vainer dissensions until, by one nation-wide resolve, we shall have secured to all our people a just share of the plentiful fruits of the field, and shall have expiated forever the national crime of what John Mitchel described as "famine-slaughter in the midst of Heaven's abundance."

H. NEVILLE ROBERTS
in *The Irish Rosary*²)

* * *

Hungry "squatters" on a city dump braved blazing gasoline and a Deputy U. S. Marshal's drawn pistol to fish cans of tainted prunes from a flaming pyre.

They swarmed by the hundreds from their ramshackle shacks of rude boards and tin yesterday and threatened to mob Deputy Marshal

¹³⁵) Gosselin, op. cit., vol. II, p. 3.

¹³⁶) Griffin, op. cit., vol. I, p. 273.

¹) From address del. on Aug. 7. at New York.

²) "The Escape from Fictitious Poverty." Dublin, June, p. 436.

Charles Schoch to reach a truck loaded with 1000 gallons of the canned fruit.

"Who cares? It's something to eat," one man shouted in reply to Schoch's warning that the food was tainted. The Deputy Marshal mounted the roof of the truck, and drew his pistol. The mob retreated, but only until the truck was emptied.

Ignoring the pistol and the blazing gasoline poured over the pile of cans, they tried to fish the fruit from the flames with long poles. Some succeeded.

Associated Press dispatch from Philadelphia on August 16.

* * *

The signs of extreme poverty are open to casual observation in the mountain coal Counties [of Kentucky]....

In one County there is a public dumping ground where men, women and children—and sometimes a family of pigs—root for morsels of garbage. Some school teachers of the County seat were asked to make a survey of the mine children. Skeptical that real suffering existed, they returned frantic over what they had seen.

The cows in the mine fields wander during the winter months in disconsolate search for fodder. They forage along the roads to chew paper boxes and newspapers. Many are dry, not from the season alone but because their owners cannot buy them food.

MALCOLM ROSS³)

* * *

A few days ago, in company with two associates, I happened to pass one of the city's garbage dumps. I was astounded to see twenty-five or thirty colored men and women with rakes, hoes, and other digging tools, with buckets and baskets, digging around in the garbage and refuse for food and any other articles which they might be able to use.

A more dreary feature of this gloomy picture was enacted when the next garbage cart made its appearance. These unfortunates ran and crowded around the cart, jostling one another and almost fighting to have the first opportunity of grabbing what might be found in the garbage.

M. S. STUART⁴)

* * *

Despite the relief given to farmers by the combined effects of the restriction scheme and the drought, Mr. Wallace is not likely to have an easy task [to convince them of the soundness of the crop-restriction policy]. For a great

3) "Machine Age in the Hills." Macmillan, N. Y. 1933, p. 111.

4) Quoted by Geo. W. Lee in Beale Street, Where the Blues Began. N. Y. 1934, p. 210. Beale Str. is the chief Negro thoroughfare of Memphis.

many of the farmers are Fundamentalists, and have a simple belief that the policy of artificially creating shortage in place of plenty is displeasing to God. The drought, which they interpret as a judgment on those who have furthered this policy, has confirmed them in this opinion; and Mr. Wallace may find his economic arguments met with quotations from the Bible, to which he will hardly be able to reply in kind. However decisively we may reject this Old Testament view of Divine intervention in human affairs, it is difficult not to feel some sympathy with the farmers' attitude. The policy of promoting shortage as a means to recovery is fundamentally idiotic, just as war is idiotic. It may conceivably be justified up to a point in the present situation, but only because that situation as a whole is so tangled that no rational remedy can be applied to any one part of the trouble. According to the latest estimates, there are still over ten millions unemployed in the United States. These ten millions, and many more who are only part-employed, are consuming far too little. Yet despite the drought, which has destroyed a large part of the "surplus," the further curtailment of production is still being actively pursued.

The New Statesman and Nation,
London⁵)

* * *

There is doubt in the minds of many people, especially farmers, as to their attitude toward the AAA crop reduction policy. There ought not to be any doubt in the minds of co-operators. They should be "agin it." Let us see why.

In principle, co-operation stands for economy and plenty; crop reduction stands for waste and scarcity. When we are told that the way to plenty for all is through enforced scarcity, we are bewildered, as well we may be. We are skeptical, and yet many of us, impressed by the good intentions of the New Dealers, are inclined to accept this seeming lie, at least temporarily, saying, "Oh well, this is a topsy-turvy world. Maybe black is white. Let's give Wallace a chance to prove it." Pity Wallace; he has a large burden of proof on his hands....

The crop reduction plan will inevitably fail. It has not even the merit of being practical. It will fail because of the impossibility of controlling the actions of over 6 million individual producers from Washington. It will fail because, as Benjamin Hibbard pointed out at the recent American Institute of Co-operation, it destroys the initiative of the farmer—which is equivalent to cutting off the hair of Samson! And especially will it fail because it allows the profit-seeking distributor to go his own merry way, filching from the pockets of producers and consumers, perpetuating the evil system which,

5) Aug. 4, p. 143. The view of a liberal weekly.

regardless of volume produced, never has and never will pay the producer his just due.

OSCAR COOLEY
in *The Co-operative Builder*⁶⁾

* * *

Droughts we cannot prevent. We must make the best of them. But their results refute the nonsense that scarcity means prosperity. Recovery from the depression of the '90's did not begin with the short crops of 1894, but with the bumper crops of 1896.

The prophets of scarcity figure that this year's short crops are worth more than last year's normal crops. But neither the dried-out farmers nor the struggling workers in the cities can see prosperity in the situation.

Nebraska Union Farmer

* * *

The Government have found it necessary to come to the aid of the fishing industry. A subsidy, with net loans, amounting to £50,000 is to be paid.

It is more or less conditional to the restriction of the fleet of fishing boats to 1,000. The effect of the offer is to prevent a glut of unsaleable herring, but not uneatable!

*Eleventh Hour Emergency Bulletin*⁷⁾

An Encyclopedia of Political and Economic Science

Six years after the preface, written in July 1926, to the first volume of this monumental dictionary of the political and economic sciences, the general editor, Hermann Sacher, acting for the "Görres Gesellschaft", has been able to complete the whole work in presenting the fifth and last volume.

The last volume? Already one finds at the end of Volume V thirty pages of "additions" (e. g. on Disarmament, on Hitlerism, on Reparations and such like subjects) which the rapidity of events—even while the Dictionary was being issued—has necessitated. Hitlerism for instance—certainly the most striking one—was in Vol. III (published 1929) declared to "have lost all its power of attraction through the failure of the rising attempted by Hitler in 1923, a loss of power which it is never likely to make good again." This prophecy of the writer (Dr. Schweyer, a Bavarian former Minister) has been so utterly falsified, that another writer has had to be called in quickly, to explain to the reader of the Staatslexikon in a "Nachtrag" what exactly has happened since 1923 to the "National-Socialist Party" founded by Hitler in 1925. The new writer, a Cologne newspaper man, Emil Ritter, observes that "the rapid growth of the National-Social-

ist movement is without parallel in the history of parties": a somewhat exaggerated statement, since the Fascist Party in Italy offers a very obvious parallel, though he is right enough in saying, that "its force is elemental" and that "suppression by mere force offers no prospect of success"—at least, one feels inclined to add, in a Germany such as it is today. Ritter speaks of "utilizing the new forces energizing" Hitlerism, but comes to the conclusion that the chaotic position of political Germany, half of which is Hitlerian and half anti-Hitlerian, "will only be got over by exceptional means—either a true dictatorship or a new Constituent Assembly." This was written late in 1932 and the rush of events has rendered even this prognostic out of date—Hitler is Chancellor of the Reich and has declared and proven that his advent to power does not mean a change of government, but a change of régime.

I have enlarged somewhat on this subject, as it illustrates forcibly to what extent we are living in an age of transition and with what difficulties any reference work has to contend, that is issued in such an age. The Staatslexikon recognizes that part: and it promises us therefore a supplementary, sixth volume, in a few years, when, as the General Editor hopes, a stage of stabilization will have been reached in the world. Personally, I consider this expectation too optimistic: a new order cannot emerge so quickly. The English Chancellor of the Exchequer has just told the House of Commons that he expects the present world depression to last for another ten years: and there remains the ever more visible spectre of another world-war, which will this time wipe Europe definitely off the map.

But all these considerations seem to me not a reason to depreciate, but rather to appreciate, the value of this great work, and to furnish the greatest incentive of its purchase for all German-speaking Catholics, who in any way—whether in State or Church, in society or in their profession—are called to take a share in the problems which surge all around us. For if the Staatslexikon contains necessarily historical data which stop short at a given point in time and which therefore will need supplementing from time to time, the bulk of its contents deals with questions of principle and doctrine, which cannot become superannuated, just because they are not the product of a pragmatic philosophy, but of the *philosophia perennis* of Holy Mother Church. This is the great central fact, which distinguishes an encyclopaedia such as this from similar works published by non-Catholics, and this fact gives it a permanent value which no non-Catholic work can attain.

The Staatslexikon forms in itself a full library of books on political and economic science: it provides a treasury of knowledge, which only needs delving into, to become mani-

⁶⁾ Loc. cit., Superior, Wis., Sept. 15, p. 5.

⁷⁾ London, No. 7, July. 1934, p. 2.

fest. Take such an exposition as that on "Interest" by Fr. Nell-Breuning, the great Jesuit economist, whose cool, clear, level-headedness pricks one bubble after another and leaves the delighted reader with a real grasp of a problem which as few others has in contemporary literature been darkened by a general inchoate desire of "breaking the servitude of interest." Or take such groups of questions, as cluster round the word "Volk" (people) or "Staat" (state).

The first gives us articles on such international topics as Völkerbund, Völkergemeinschaft, Völkerrecht; on education we get Volksbildungswesen, Volksbücherei, Volkshochschule, Volksschule; on economics, Volkswirtschaft, Volkswirtschaftslehre, Volksversicherung, Volksvermögen, Volkseinkommen; on politics, Volksstaat, Volkssouveränität, Volksbegehren; on race, Volkstum, Völkerkunde, Völkerpsychologie. The second complex is of course particularly rich in articles on political subjects: Staatswissenschaften, Staatsvertrag, Staatsmystik, Staatsstreich, Staatsräson, Staatsphilosophie, Staatslehre, Staatsgewalt, Staatsangehörigkeit, Staatsverbindungen, Staat. But economics are almost equally important: witness Staatssozialismus, Staatsarbeiter, Staatsbanken, Staatsbankrott, Staatsbetriebe, Staatshaushaltsplan, Staatsrenten, Staatsschulden; and there is even one on education: Staatsbürgerliche Erziehung.

Again, whilst the first volume contained the articles dealing with Germany (with a special—and specially good one—on the fundamentals of German foreign politics), the last volume includes those dealing with the United States, which are considered in their History, Geography, Economics, Constitution and Administration, Culture, Colonies and "Deutschtum." In fact, this Lexikon is really not only what its name betokens, but also an exhaustive textbook on Public Affairs—the matter treated has only to be arranged systematically, instead of alphabetically, and I believe, it would be a real help to students, if such an arrangement were published, showing all articles in the order, assigned to them by their contents: all the more as the titles chosen for them in an encyclopaedia are naturally arbitrary and not always very obvious.

The Staatslexikon, then, is a work to possess, not only for reference, but for study: above all, it is one to be possessed by those who desire to gather up the fruits of piety and learning, yielded in such rich measure by the Catholic German Renaissance of the post bellum period. That period contained the promise for a new future of the Fatherland, for that greatness of Germany, which it had possessed as keystone in the Catholic work of a Holy Roman Empire and which had still produced Goethe and the mind of Weimar. What can surpass the fragrance and loveliness of that dear old Germany,

true home of thinkers and poets, of music and of wine? Then there came the sabre-rattling nightmare of the Bismarckian, the Wilhelminian, the war period: the brutal smothering and uprooting of that old, truly Germanic, culture—and its supersession by the cold, scientific, soulless, moneymaking, Kultur of Potsdam—which ended at Versailles. And then, a new spring; the old Catholic forces and ideals once more finding a chance for setting about the task of re-construction. Ten, twelve years of heroic labor against a world of handicaps; ten, twelve years of steady gain, of rebuilding, of new life based on the old traditions of the race. Years, of which this Staatslexikon tells, triumph of mind over matter, dawn of a Catholic German rebirth—and now, all that in turn is over. The Hakenkreuz is set up in the place of the Crucifix; Weimar is kicked into the dustbin; Hitler's dictatorship is an established fact.

The Church will be once more, and more than ever, a Church in the Catacombs: how long will Catholic opinion be allowed utterance, how long will it be, before such publications as this Lexikon are rendered impossible? The night cometh, when no man can work—the night of relapse into stark barbarism, of mass-frenzy, of worship of self and race and of brute force. Let all, who can, procure for themselves such works as this, whilst there is yet time. The night cometh

Poor Germany!

H. J. E. ZACHARIAS
Lille, France

Warder's Review

Aid to a Stricken Neighbor in 1812—and Now?

Despite a plethora of farm products, our Nation has not once during the past five years bethought itself of the obligation to relieve distress in other parts of the world with a few shiploads of grain, flour, pork products, and the like. While our people were taught to believe destruction of surplus farm staples to be a duty dictated by the exigencies of the situation, we gave no thought to those sorely in need of food or raiment in more than one country of the world visited by disaster and famine, which should have prompted us to relieve their wants. And in one instance at least, to our knowledge, the attention of the Government was called to the suffering of a drought-stricken people.

Once upon a time our Nation responded spontaneously to the urge to succor the victims of disaster. Browsing in Alexander von Humboldt's volumes on his travels in the equinoctial regions of South America, we discovered the tribute the distinguished naturalist accorded our country because, after the destruction of Caracas in 1812 by an earthquake, and with a loss of over 10,000 lives, we had aided the stricken people so promptly:

"Once the great catastrophe at Caracas had become known in the United States, the Congress assembled at Washington voted unanimously to send five shiploads of flour to the coast of Venezuela for distribution among the poorest. This generous help was accepted with expressions of heartiest gratitude. So solemn a resolution on the part of a free people, such a proof of sympathy of one people for another—in spite of expanding culture Old Europe can in recent times show but few instances of this nature—appeared a precious pledge of mutual good will which shall unite the people of the multiplied Americas forever."¹)

A Liberal of humanistic tendencies, the elder von Humboldt evidently recorded this instance of international good will as proof of a new spirit from which so much was expected by men of his type a hundred years ago. How would he explain the reaction we are witnessing?

More Than a Protection Against Loan-Sharks

The ideal of the Credit Union is being minimized in our country by some of its proponents who recognize in the institution little else than a saving and loan society for industrial and white collar workers who must be taught to economize and obtain protection from loan sharks. Let us repeat our contention that the Credit Union, or Peoples' Bank, is an instrument of economic emancipation at the service of members of the middle classes. Before all, for the people on the land. C. R. Fay, author of "Cooperation at Home and Abroad", declares:

"The Raiffeisen Banks are thickest in... the home of the smallest peasant proprietors. Indeed the change wrought in many of these villages is nothing short of a revolution."

He describes the village of Anhausen, in southwest Germany, speaking of its sorry aspect before the days of co-operation:

"Rickety buildings, untidy yards... the inhabitants themselves ragged and immoral; drunkenness and quarrelling universal... Agricultural implements were scanty and dilapidated, and badly worked fields brought in poor returns. To-day [he continues] Anhausen is a clean and friendly looking village, the buildings well kept... The inhabitants are well if simply clothed, and their manners are reputable... Modern implements are used by nearly every farmer, the value of the farms has risen, and the fields, carefully and thoroughly cultivated, yield large crops. And this change, which is something more than statistics can express, is the work of a simple Raiffeisen bank."

This opinion regarding the saving influence of the institution is substantiated by H. W. Wolff, in "Peoples' Banks":

"Co-operative credit is capitalized honesty which plants virtues where there were vices, makes people thrifty, industrious, sober, honest... To gauge the value of the Peoples' Bank at its fullest, one should go among the people whom they have benefited, the peasant who has by their help purchased, rod by rod, a little holding which he surveys with pride... If there is one proof more conclusive than any other showing the practical utility of these banks, it is the devotion and gratitude which they evoke from those whom they support and who in turn support them. The educa-

tional and morally elevating efficacy which constitutes the beauty of the Raiffeisen system is quite peculiar to that scheme. Find the will, find the knowledge, train your teachers, and so equipped, offer your gift to the country, and you are not likely to be disappointed."

Is there any reason to assume that men and women, living on the banks of the Ohio, Mississippi and Missouri, could not accomplish what German farmers have attained? Should we not attempt to bring the Peoples' Bank to our renters before all? And isn't the institution ideally suited to the purposes of subsistence farming? Is it reasonable to expect men now going on the land to subsist will be successful unless trained in the spirit and methods of co-operation?

An Unnatural Development

It is unfortunate, the course of empire should, in our country, have adopted a direction from east to west. The future of the nation would have been served better had the colonization of the continent not proceeded from the Atlantic littoral, across the Alleghenies, and westward from the source of the Ohio and the Cumberland.

Nature intended the Mississippi Valley to be the heart of America, and the course of French colonization, from the Great Lakes down, through the valley of the Father of Waters, and from its delta upward to the source of the great rivers which drain the territory between the Atlantic and the Rockies, agrees with the plans of nature. The lake and gulf ports, and not New York, are the natural outlets for the commerce and trade of the great basin referred to.

The contrary development was made possible only by the invention of the locomotive and the construction of railways which granted American and English capitalists the opportunity to stimulate immigration into the Mississippi valley and to transport the products of its soil across the continent with the intention of dumping them in the European markets, where they ruined the landowners of more countries than one.

This very development is responsible to a large degree for the present unfortunate condition of the farm population of the vast territory under consideration. Now that the foreign markets for our agricultural products have been lost to us, the descendants of the very men and women who were induced to overrun the plains so hastily and apply their labor to virgin soil, are threatened with economic annihilation. They are told that several millions of them must be absorbed by industry; but these industries are situated largely at a great distance from the fields their fathers acquired and cultivated. For the very same interests which induced the pioneers to plow the prairies and produce grain and raise cattle and hogs, invested capital in factories far away even from the cotton fields.

¹) Humboldt, A. v. Reise in die Aequinoctial-Gegenden des neuen Continents. Stuttgart 1859. I, p. 226-27.

American capital looked upon the Mississippi Valley very much as the money-lenders in London have for a hundred years and more looked upon colonies and countries such as the Argentine, whose people must in exchange for raw material accept the products of industries thousands of miles removed from the colonial consumers.

There is only one remedy for this condition, the decentralization of industry and the development of the great valley drained by the Mississippi River in accordance with the geographical circumstances and its natural resources.

Contemporary Opinion

At the present time, a planned and regulated economic policy is more than a program; it is in several countries, we should say in almost all countries, a more or less living reality. In Italy Il Duce (Mussolini) has inaugurated campaigns and begun battles, economic, of course, that demand the severely disciplined cooperation of every citizen of Italy; Soviet Russia has a Five Year Plan; at Berlin they have a Four Year Plan, and Mexico a Six Year Plan. President Roosevelt has marshalled the American people under the Blue Eagle for a united effort on the road of National Recovery. Some economists see no salvation for nations, unsettled by the economic crisis, except in an autocracy that presupposes a strict regulation of national economic policies.

ALBERT MULLER
in *Revista Internazionale di Scienze Sociali*¹⁾

Price-fixing as such need not be objectionable. The objection is that they are fixed unfairly. The fixing of fair prices would call forth general approval. It is this issue of fair prices that will decide the merit and fate of the code authorities. The determining and setting of fair prices, however, will require a spirit and frame of mind, motivated by ideas and ideals other than those forming the basis of present industrial and financial methods. It will mean a repudiation of certain accounting methods, a repudiation of prevailing views concerning dividends, profits, interest and several other matters, and an acceptance of principles and an outlook conforming to justice and to true social order. One would be more disposed to view the activities of code authorities sympathetically and favorably, were there evidence of promotion of a new and fairer social order, instead of proof of bolstering the existing privileged but undeserved position of influence and wealth.

*The Guildsman*²⁾

¹⁾ *Economia Programmatica*. Vol. V, No. 1, p. 51. The review is published by Sacred Heart University, Milan.

²⁾ Germantown, Ill., Aug., p. 7.

Granting that competition may be wasteful and may have in it something of the spirit of warfare, what, as matters stand, is the alternative? We see it in the NRA—monopoly and price-fixing. To give greater power and tighter monopoly does not help, but only makes matters worse. And it makes the way rougher for co-operation, the great leavening force that introduces competition on the side of the people.

Co-operation operates for service, not for profit. It does not enter into combinations to exploit the people. It becomes a pacemaker, protecting the people against exploitation. But co-operation must grow in a competitive field. Where monopoly was complete, and the possibility of competition did not exist, co-operation could not even make a start.

Instead of setting up codes to strengthen monopoly, the activities of the government should be directed toward removing the privileges that foster monopoly. Instead of hamstringing co-operation by lessening competition, co-operation should be encouraged by clearing the ways and making competition as free and open as possible.

*Neb. Union Farmer*¹⁾

The exigencies of national defense in a world which is hag-ridden by fears of war have led the seven Great Powers—France, Germany, Italy, Japan, Russia, the United States and this country—considerably to increase their appropriations for armaments....

What is doubly disquieting is the steady relative increase in the real cost of national armaments. This emerges from a comparison of the actual defense expenditure of nearly all countries in the last three or four years with the downward trend of wholesale prices in those countries. When wholesale prices became comparatively stable in the "off-gold" countries after 1931, increased expenditures on armaments carried the process on; while increased expenditure in the countries still on gold represents a much greater relative burden on their tax-paying citizens. Thus, the citizens of the world are bearing upon their backs a steadily increasing burden of armaments. The economic activity of the nations is being increasingly diverted to that most uneconomic and unproductive of all activity—the piling up of capital, in the form of armaments, against the eventual and complete destruction not only of that capital itself, but also of the human labor which, in a saner world, would have been its counterpart in increasing the world's material well-being.

We are, in fact, back in the international anarchy of "the Great Illusion"—every nation the armed guardian of its receding security.

*The Economist*²⁾

¹⁾ July 25, p. 4.

²⁾ London, Sept. 1, p. 387.

CATHOLIC ACTION

Retreats for unemployed are being conducted successfully at Corby Hall Retreat House, Sunderland, England. Even early in August every week-end was engaged until November third.

Considerable interest has been shown in Sunderland itself among the unemployed men of the parishes, who have again been provided with an opportunity of making a retreat through the generosity of an unknown benefactor. On a recent week-end, over forty men occupied the House.

During the eighty-three days of the waterfront strike, the members of the Women's Auxiliary, San Francisco Branch of the Apostleship of the Sea, abandoned all other work in order that they might solicit food, which was served daily to seamen at Apostleship headquarters, 226 Embrocadero. More than seventy-thousand men were fed during that time, an average of seventeen hundred daily.

Immediately the emergency had ceased, but while the problem of feeding those men who were still ashore, waiting to be shipped, was still to be faced, the members of the Auxiliary returned to sewing linen for the Mass kits, intended for the ships carrying priests to Buenos Aires, the city of the Eucharistic Congress.

An elaborate program has been arranged for the Twentieth Annual Meeting of the National Conference of Catholic Charities, which convenes at Cincinnati from the 7th to the 10th of October. The four days' program is predicated on the following lines:

"The program for the 1934 Conference has been formulated to promote discussion of personal responsibility for national recovery. Such responsibility embraces a two-fold aspect—the earnest quest for Social Justice and the religious practice of Charity.

"To insure the regnancy of Social Justice in national life, it is necessary that the quest assume the proportions of a national crusade. In the ranks of the crusaders will march side by side individuals representing the various levels of society. All must be conversant with the coveted ideal and each one will have a definite contribution to make towards its accomplishment."

Catholic miners in Fife, Scotland, have been trying for some time to find an alternative to working on Sunday morning. A few months ago representatives of the various parishes met, and an organized protest to the employers was in course of preparation when an action of the Fife, Clackmannan and Kinross Miners' Union was reported.

The Union has presented an ultimatum to the management of the various collieries in the area calling for the immediate prohibition of the winding or production of coal on a Sunday. The only Sunday work which will be tolerated is that which is absolutely necessary for the maintenance of the mines in proper working order.

Catholic miners have the personal assurance of the Union leader, Mr. William Adamson, former Secretary of State for Scotland, that any members refusing Sunday duty will have the full support of the Union, and that any attempt to penalize a man for such a decision will be met with the strictest measures.

About 150 Native delegates, coming from many different mission stations and districts,

besides a number of Fathers, Sisters and Native candidates of the Mariannhill Vicariate, under his Lordship Bishop Fleischer, R.M.M., attended the annual Congress of the Catholic African Union at Mariannhill from July 3 to July 6.

Among the delegates were representatives from the following organizations of the Catholic African Union: teachers, catechists, farmers, women (young and old), young men, co-operative organizations, banking and many other smaller activities of the Union.

The first day of the Conference was devoted to a Spiritual Retreat.

In the opening meeting of the Congress Bishop Fleischer remarked on the various activities already achieved by the Catholic African Union among the Natives in his Vicariate, emphasizing the latest one, namely the buying of 1,264 acres of ground near Maria Trost Mission, Highflats, by the Native People's Bank of Mariannhill, with a view to selling it out to the members of the Union on very easy terms. The last three days were spent on the business of the Congress.

A remarkable degree of success is claimed for the Fairbridge Farm School in Western Australia, conducted there by the Christian Brothers since 1927. It consists of three departments: the junior, Castledare, the intermediate, Clontarf Orphanage, and the senior, Clontarf Farm School. These establishments are for orphan and destitute boys who, beginning at Castledare at five years, are graduated through the various departments. Attached to the Orphanage are about 600 acres of farm land, where technical training is begun.

The third, or senior establishment, grants the boys, up to the age of twenty-one, the opportunity to obtain complete farming experience. The farm consists of 21,500 acres, and is fully stocked with cattle, sheep, pigs, poultry, etc., and large tracts are given over to wheat and oats.

At the conclusion of training each youth receives the accumulated amount of his wages, up to a thousand dollars. Thus far the undertaking has been forced to rely to some extent on private donations. It is confidently expected that, though the depression has done some injury to the scheme, the farm will become self-supporting before long.

THE CATHOLIC PRESS

Cardinal Lienart, Bishop of Lille, took an active part in the recent congress of French Catholic journalists, held in Paris. His Eminence received the delegates personally, and presided at many of the sessions.

In his address at the close of the congress he said: "When I was a private in the army, I discovered that certain generals did not come into the trenches any too often. They would have found invaluable education there. In associating to-day with the combatants of Catholic journalism, my time has not been wasted. I have learned in the course of a few hours many things that it is very useful for a bishop to know."

The congress was attended by 150 journalists, including the editors-in-chief of a number of important dailies.

BACK TO THE LAND

The farm of less than 150 acres is in most demand in Missouri, according to A. J. Renner, of Sikeston, real estate fieldman for the Fed-

eral Land Bank of St. Louis. The average acreage of farms sold by the Federal Land Bank during 1933 and the first half of 1934 is 136 acres.

The Bureau of Agricultural Economics of the United States Department of Agriculture finds a definite upturn in 1934 land values over 1933, following a steady decline in farm real estate of 112 points from 1920 to 1933. This increased demand for farms is reflected in the number of inquiries received by the Federal Land Bank which now amounts to as many as 50 per day.

The demand for farms is coming largely from local investors. Although city men purchased 51 percent of the farms sold during 1933, they have purchased only 31 percent of those sold this year.

The Quebec Legislature at its next session will be asked for a grant of \$10,000,000 to promote a plan of land settlement. Bishops of the Province, colonization missionaries and land settlement experts are to attend a Congress shortly to discuss the matter. The unemployed workers who are to be helped in this way will be settled in groups under their priests.

A large tract of Crown land in the northern part of the Province is available for this purpose, but groups will also be established within the area already settled, the land being acquired from lumber and pulp paper companies. "The Quebec Government," comments the *Times*, of London, "have in the past two years shown more activity than other provincial administrations in placing unemployed workers on the land, and most of their settlements have been successful, largely because the colonists were mainly rural folk who had drifted into industrial centres during the 'boom' period." Quebec is now reaping the fruit of what has been regarded as an unduly conservative policy. Its commercial importance bears no comparison with that of the neighboring Province of Ontario, but the refusal of its people to be completely absorbed by industrialism is now seen to be an advantage.

In Cuba a homesteading or back-to-land program is being fashioned by the Secretary of Agriculture in hopes of stimulating economic improvement.

The homesteads would consist of farms fully equipped for diversified farming which would provide a small cash income in addition to food. The Secretary plans to round out his plan and present it to the Cabinet for approval in the near future.

EFFECTS OF UNEMPLOYMENT

The strain of long unemployment on unattached white-collar women, who for years had believed in their own economic self-sufficiency and who are now destitute, has brought a new challenge to the door of psychiatric social workers, the *Survey* reports. With abundant evidence that mass-relief or just any kind of a job is not enough to check the psychological undermining of the morale of these women, the Women's Division of the New York Emergency Work Bureau organized in the spring of 1933 a psychiatric consulting service, expertly staffed, to study a special group of unemployed women and to endeavor to find means of maintaining their mental health and morale at a

reasonably functioning level. The report of a year's experience has been published recently.

The applicants are on the whole of good intellectual and social standards, more sensitive to and more affected by the way relief is given than the average client.... They have been inclined in the past to associate existing social relief agencies, both public and private, with the chronic poor and to consider their use as a symbol of further degradation. This stigma is disappearing but only through a very slow process of raising standards of personnel in the agencies and the quality of their work. The applicants are intelligently aware of their need to adjust to reduced standards of living and are often able to draw upon their fairly well-developed social philosophies to gain a better perspective upon their own problems. With these "new poor" there is all the more need for a refinement of technique....

"BOOTLEG"-MINERS

With the continuation of crisis conditions in the anthracite coal region, and the wholly inadequate unemployment relief, 5000 unemployed hard coal miners have organized their own Independent Coal Miners' Association, with headquarters at Shamokin, Pa. They are working the abandoned mines in the mountains in order to get out the coal to sell. This is called "bootleg" mining, since the coal in these mines is still owned by the anthracite operators.

The program of the Independent Coal Miners' Association provides explicitly for rank-and-file control with all officials of the organization dependent upon the rank-and-file for appointment. Regulations for miners' safety and the need of repairing mines which are in a dangerous condition are part of the program. Prices are regulated by the Executive Committee "according to seasonable marketing demands." It is reported that 800 trucks a day carry the "bootlegged" coal into Philadelphia.

The *United Mine Workers Journal* sharply criticizes unemployed miners operating the abandoned mines. The *Journal* supports the conference called in Philadelphia to halt the transportation of bootleg coal, and claims this coal is "mixed with debris."

The Independent Coal Miners' Association, with its program of rank-and-file control, is challenging the anthracite operators who own the coal. These see in it a threat not only to immediate business interests but to ownership and control of mines in the future.

NIGHT WORK

The abolition of night baking was suggested at the conference of the Amalgamated Union of Operative Bakers, Confectioners, and Allied Workers at Leicester, England. It was declared a shame that men should be called on to work by night for 52 weeks in the year. The commodities they produced could be made much better by day.

A resolution was adopted pressing the Government to include the prohibition of night baking in the Factory Acts.

The increasing sale and delivery of new bread on Sundays having been brought to the attention of the Conference, it was moved that the conference should register its emphatic protest against the "slavery of the seven-day working week," and call on the Government, after consultation with representatives of all sides of the

baking trade, to pass legislation forbidding the sale and distribution of new bread on Sundays.

The resolution was agreed to unanimously.

EDUCATION OF APPRENTICES

The system for the education of apprentices employed by Mather & Platt, Ltd., at their Park Works, Manchester, evidently has much to recommend it. On the occasion of the visit to the school by Mr. George Guest, B.Sc., LL.B., Deputy Director of Education for Manchester, Mr. L. E. Mather gave a résumé of the work of the school in which the teaching—carried on during working hours—is non-vocational in character throughout the early years of a boy's apprenticeship.

Instruction only assumes a technical nature after the boys have gained practical experience in the works and approach the stage of definite education or examination for an engineering degree. On entering Park Works, the boys continue their ordinary studies in school premises provided by their employers, while the teaching staff is under the control of the Manchester education authority. The experiment was started 15 years ago, a high standard of results having been obtained in various external examinations.

ADULT EDUCATION

A fifteen-days' summer school was conducted at Pickering College, Newmarket, Ontario, for the members of the Workers' Educational Association of Ontario. While a number of professors and others lectured on various agricultural subjects, Mr. George Keen, General Secretary-Treasurer, The Co-operative Union of Canada, gave a three-days' course on Co-operation.

The W. E. A. is patterned on the parent organization in England. The provincial W. E. A. is a federation of local educational associations. The locals organize classes on any cultural subject they desire, and Toronto University furnishes, at its own expense, lecturers who are drawn from the staffs of Toronto, Queen's and McMaster Universities and the University of Western Ontario. The courses consist of ten lectures before and ten after Christmas in each year. The fees paid annually by the students are nominal, and are used to meet local expenses.

SUBSIDIES

Discussing the policy of subsidizing vessels of the merchant marine of our country by grants for carrying the mails at a tremendous loss to the public treasury, the *Business Week*, of New York, reaches the following conclusions:

"The truth is, of course, that our merchant marine, like all others, is a part of the navy. The great liners are made for use as transports or plane carriers; War and Navy Department experts dictate features of the design of every ship built. They are built when there already are more ships than the volume of travel or freight will support, because national defense plans call for them. There is no use trying to apply business principles to such ships, any more than there is in trying to figure out how to make a battleship pay.

"Whatever subsidy is necessary ought to be paid openly as subsidy, charged to Army and Navy appropriations. The mails should be carried on a strictly busi-

ness basis, at a rate approximating what the service is worth but little higher, say, than for express on the same ship. That is the only way the abuses will ever be stopped. When the whole subsidy system is based on a dishonest pretense, who would be surprised at whatever happens in the way of extravagance and worse? Once the merchant marine is studied frankly as an arm of defense, its cost can be intelligently weighed, its development intelligently directed. It may be worth 25 millions a year. But it is highly doubtful that the money ought to be apportioned as it now is, or that the ships ought to be run on some of the routes they now use."

GRADING OF FARM PRODUCTS

In order to further improve the quality of Canadian bacon and pork, the Canadian Department of Agriculture has established standards for the grading of hog carcasses. These regulations provide weight ranges and carcass measurements for five classes of bacon and pork with three grades for bacon and four in the case of pork. Grades in each class are based on maximum shoulder and loin fat, and the balance of fleshing and fat are of prime importance.

The regulations define length and fat measurements, the former being taken from the lower edge of the first rib to the inside of the Aitch bone. The shoulder measurement for fat is taken behind the thickest point of fat and at a point above the first rib, and in the case of the loin at a point above the last rib. Carcass weights are required to be on the basis of "hot weight" including the head, leafard, tongue, kidneys, tenderloins, tail, backbone and feet. The weighing of carcasses is also covered in the regulations.

ATTEMPTS ON CO-OPERATION

Private interests are said by the *News Service* of the Co-operative League to be using the NRA Dairy Supply Code to destroy co-operatives. The statement declares:

"Not satisfied with the millions of dollars they have already drained from the pockets of milk producers and consumers alike, the 'milk barons' last month attempted to write into the Dairy Supply Codes a clause which would prohibit the receiving of wholesale discounts by dairy purchasing co-operatives.

"The attempt to destroy dairy co-operatives through the NRA code provisions was hidden behind the simple phrase 'organized for profit'. The effect of the words would be to deny all organizations not 'organized for profit' the right to be regarded as a part of the wholesale dairy supply industry. The benefits of co-operative buying would be completely destroyed. The National Co-operative Council is vigorously protesting the Dairy Supply Code in which the phrase 'organized for profit' was inserted."

PICKETING

Consumers, too, have a right to picket—so holds a Supreme Court justice in New York City. In an effort to force down bakery prices, a consumers' strike group (reportedly of radical leanings) took up the march before several Bronx bakeries. Indignant, the bakers sought a court restraining order.

The justice, however, decided against them, observing that the right to protest peacefully "is one to be cherished and not to be proscribed in any well-ordered society." It is thought this is the first picketing case to be decided in court that was not concerned with labor demands.

HISTORICAL STUDIES AND NOTES

Letters of Father Franz Pierz, Pioneer Missioner

IX.

Before closing this letter, dear friend, I shall tell you something about my garden here at the Sault. Having cultivated a goodly section of ground, I planted in my rather large garden 15 minots¹¹⁾ of potatoes and a variety of other field and garden seeds and bulbs received from you. I hope for the best of success and an utterly different yield than I had last year, which was wet and cold; for we have fine, warm weather, and everything is doing very well in the garden. I have also begun a neat little tree nursery, having set out 500 apple shoots, each about 9 inches in height. I have presented numerous shoots to Father Baraga and have given many little trees to others. Hence I hope fine American fruits, growing from Carniolan apple seeds, will soon increase the food supply of the poor Indians.

In conclusion, friend of my heart, allow me, in fraternal frankness, to remark that I do not wish my letters to be printed in the public newspapers; seriously, I would prefer all my actions and the effects of my labors to remain known to God alone and unknown to the world. My sole intention in writing is to permit my intimate and known friends to share in the knowledge of the aforementioned effects of my Mission, to give them cause to rejoice and thank God for graciously extending His boundless mercies to the poor heathens through an unworthy instrument. Moreover, my letters, when printed, convey an altered meaning. Thus to my discomfort I read in an Illyrian newspaper forwarded to me a serious misprint: "I thank God for the praise (Lob) that has come to me" instead of "for the lot" (Los) etc., the sense thus being utterly distorted.

Just as I was about to pen this line, my interpreter came bringing two pagans, whom I am to instruct and prepare for Baptism, and told me of a sick heathen woman at the Sault, who desires to receive from me the consolations of religion. Her savage husband, in a fit of drunkenness, had split her skull. This brute, it is said, has already killed and eaten two wives and two children. Oh, that I could, with the help of God, mold this beast into a man and a Christian!

Now, farewell, dear brother! I greet you, your dear wife and your family cordially. I beg you to present my compliments to Count von Hochenwoert, to the Lord Mayor and his dear brothers, to Father Benjamin and the Guardian, and to all my known friends. I remain with highest esteem and reverence

¹¹⁾ Minot, a French measure, varying according to locality, now obsolete except in Belgium. 1 minot may approximate 3.12 peck. Pierz, then, planted about 11¼ bushel of potatoes.

Your most faithfully devoted friend
and brother,
F. Pierz, Missioner.

* * *

Upper Lake, June 28, 1838¹²⁾

A friendly good morning, dear Cousin, from afar! Or rather, a bright morning to you, so that you may see clearly and plainly all the dainty objects before you. I must also report that last fall I caught two snails for you, which I shall forward. The shell is white as alabaster, flat, round, and ornamented with delicate indentations. I found them in the moss, on sandy ground, under a cedar, and surmise they are brother and sister; I have no accurate biography of them and do not wish to send you a "Gallierthias."¹³⁾ For the rest, I find many things pertaining to your particular interests, but they all seem so familiar and appear to me as though I had seen them in your collections.

Referring to your esteemed letter from Shiska, near Laibach, dated January 6th, permit me to correct a remark made therein: You write: 'After many inconveniences, which you were obliged to endure, you arrived at your winter quarters, Machinac'... I am most certain I did not refer frequently to the unpleasantness of my journey, since I am too fond of traveling to make much ado of unavoidable minor inconveniences; traveling is my favorite pastime, and I am always well and contented when I am moving about. Nevertheless I thank you from the depth of my soul for your cordial wishes for my wellbeing; may they be returned to you and your dear family with tenfold blessing, and may you in time spend a most tranquil evening of your life, blessed by the happiness of your grandchildren. I still expect letters from you, which I promise to answer. You will learn of details of my voyage from my letter to Amalie, in which there is the one reference I have made to any unpleasantnesses.

Farewell. I shall soon write regarding the unimportant observations I am able to make here, and, since Shiska is not far from Laibach, you, dearest cousin, will receive them quite soon after their arrival.

I found my brother in good health when I arrived. Since I am strong and enterprising, everything will work out well here. Final greetings from

your friend who esteems you
Hoffern.

My love to your wife!
To Herr Ferdinand Schmidt in Shiska.

¹²⁾ This postscript was written by Antonia, Edle von Hoeffern, Father Baraga's sister, who had spent some time with him at Lapointe. Baraga had brought her to America on his return from his last visit. Pierz visited the two at Lapointe towards the end of June, 1838, remaining in their company for a week, on which occasion Antonia added her note to his letter.—Fr. H. Br.

¹³⁾ Corruption of Galimathias, a German expression for foolish talk, nonsense.

La Pointe de Lac Superior, June 20, 1838
Most Estimable Madame:—¹⁾

Now that I have travelled 400 miles to pay your brother and sister a visit, and have already spent a week in their most charming company, I allow myself the pleasure of writing you a few lines from the Lower Regions and to send you a few notes de la Pointe. Having arrived by a trading vessel, on June 13th, at the Mission La Pointe, the blessed field of labors of Fr. Baraga, anxious to learn what I could, I cast a searching glance over everything to be seen. The Catholic congregation here is very numerous, consisting chiefly of Indians and halfbreeds, all of whom are children, born in Christ, of Fr. Baraga. They fill the church daily, conducting themselves devoutly, and there, besides saying their morning prayers and attending Holy Mass, they also each day receive public instructions. Sundays, however, Fr. Baraga preaches in French, English and Indian, since there are some French Canadians and a few Englishmen here. Even now every Sunday a few heathens are baptized, whom the good shepherd seeks out daily in their huts and instructs. His untiring zeal is praiseworthy, and he is indeed spoken of everywhere in glowing terms. He is undoubtedly the most pious priest and the best missionary in India [among the Indians. Ed.]. But just as excellent as your brother is in the cure of souls, so inexperienced is he in the management of house and garden. His boundless generosity will always preserve him in Apostolic poverty. The considerable sum of gold he brought with him last year from Europe has already been spent; consequently he will soon suffer from a lack of means of subsistence. The building of his church, which will be completed in a few days, cost him a great deal of money, since everything is so very expensive here.

Frau v. Hoffern [Fr. Baraga's sister] enjoys general esteem here; she knows how to adapt herself well to American customs. She speaks French and English rather nicely and now intends to learn to converse in Indian. She seems to be quite content to live with her brother, and her brother is pleased to have her with him. Their little establishment consists of 2 oxen, 2 good cows, 6 chickens, a cat, and no mouse. A little garden has been laid out near the barn, cultivated however in the American manner. On my advice the potatoes were cleared of weeds so that the plants could be seen, but the hired man, who was well paid, did not keep up the work, since weeding, as he said, was too hard to be done without gloves. And the women could not be persuaded to do the weeding even by the good example set by your sister, since they had never seen that work done before. On two occasions I sent Fr. Baraga large quantities of shoots of

apple-trees from the Sault, to enable him to provide a new food for the Indians. However, I found merely a dozen on my arrival, which Frau von Hoffern is raising in jars because of the extreme cold. Frederic is too spiritual to engage in anything but what will lead souls to Heaven. I also advised him to plot a garden just in front of his house in order to obtain refreshing food for the kitchen and provide himself with wholesome recreation and innocent pleasure; in addition, I offered to act as gardener for several days. His reply, however, was that at the time he was concerned with nothing but the construction of his church and the conversion of the still numerous pagans. His sister, on the other hand, promised me to carry out my suggestions at the earliest possible moment.

After I had submitted various plans to assure subsistence for the missionary and improvement of the temporal condition of the poor mission congregation; after we had, in joking conflict, sought to reconcile his too spiritual and my still too worldly attitude; and after we had conferred regarding the future labors in our missions, I am today informed that the trading vessel will leave tomorrow for Grande Portage. It will carry me to the heathens living there, who, I am told, expect my coming with longing and have already constructed a small dwelling and a chapel out of bark for me. I hope to be able, with the help of God, to establish a fine mission there; probably I shall soon be in a position to send gratifying news regarding it to Carniola.

Meanwhile I commend myself to your esteemed friendship, and I also request you to communicate my cordial greetings to Mr. Gressel, Canon Pauscheck, Fr. Benjamin, Fr. Guardian and his entire monastery, and to all the rest of the friends of the Missions. I remain,

very respectfully

your most devoted friend

Franz Pierz m/p

Missioner

Corrigenda

In the first installment of the article, "A Hitherto Unknown Letter by Ven. John M. Neumann," printed in the July-August issue of our monthly, the following two corrections should be made:

P. 129, col. 2 line 38 should read: is dated June 27, 1836, the day after his first Holy Mass.

P. 131, col. 2 line 3 of footnote 27) should read: 1835 to 1843, instead to 1833 to 1843.

The following line on p. 178, September issue: "Oddly enough Neumann observes in his letter of September 6, 1839, addressed to his parents," should read

"...in a letter to his parents from Northbusch of October 4, 1839."

A photostatic copy of this communication is preserved at Mount St. Alphonsus, Esopus, N. Y.

¹⁾ The addressee is Fr. Baraga's younger sister Amalie von Gressel, owner of the family castle. Fr. Hugo.

Collectanea

Evidence of the existence of the *St. Louis Tages-Chronik*, a Catholic daily published at St. Louis in the fifties of the last century, came to our Library in the shape of a leaflet containing prayers intended for the use of congregational missions. An inscription declares: "Druck der 'St. Louis Tages-Chronik'." Unfortunately, our efforts to procure even a single copy of this paper, a forerunner of the daily *Amerika*, have proven unavailing thus far.

The history of the C. V. abounds in incidents which to rescue from oblivion seems warranted. No history of our organization thus far published chronicles the remarkable decision of the convention of 1867 to dedicate to the President, the late John Amend, a church bell, one thousand pounds in weight, to cost \$500. There has come into our possession a circular, dated Milwaukee, Feb. 16, 1868, reporting what the response had thus far been. The bell, Joseph Halm, writing from 602 Chestnut St., Milwaukee, states, had been cast with the inscription "Johann Amend Präsident des Central-Vereins, 1867," and \$300.92 had been contributed to the fund.

Ultimately the contributions reached \$426.05, according to a statement in handwriting attached to the printed circular. Fifty-four dollars were obtained on the occasion of the blessing of the bells on October 20, probably in the year 1868.

It is not stated where this bell, dedicated to the late John Amend, may be found. It is not in either of the towers of St. Joseph Church, St. Louis, attended by him.

Considering the love and devotion all Germans have for church bells, this memorial to a leader so deserving as Amend was a most appropriate tribute.

One of the outstanding church edifices of Indiana, St. Mary's Church at New Albany, was dedicated to divine service on December 12, 1858. The parish, however, is a few years older, since an old frame church, used by both French and German Catholics until 1851, had been turned over to the German Catholics of New Albany in the year last named.

The History of the parish and church, published on the occasion of the diamond jubilee celebration, contains numerous valuable references of a historical nature. None more interesting than those pertaining to the parish school. Msgr. William A. Jochum, pastor of St. Mary's congregation, reports, for instance, that "before the arrival of a German teacher, the German Catholics [at New Albany] sent their children to St. Boniface Catholic school, in Louisville, Kentucky,"¹⁾ situated on the left bank of the Ohio river.

The dislike of the German pioneers for co-educational schools of every kind is reflected in the policy of one of the earlier pastors of St.

Mary's parish, Fr. Franz Ignatius Klein, who built "the large Boys' School in the fall of 1879." The historian writes: "It was paid for when completed," and it is still in use. Evidently it served its pupils, St. Mary's parish, and the community well, for Msgr. Jochum declares:

"Many are the old boys, who are now a real credit to New Albany. It is one of the greatest pleasures of the writer of these paragraphs to hear the best business men of our interesting city tell tales out of St. Mary's Boys' School. I know what this school has done for them will keep them surviving victoriously through the present depression. The good old school was built for \$11,000."

More than one striking indication of the close relations with the Holy See, sought and maintained by the Central Verein, is found in the Proceedings of the annual convention of 1868, conducted June 1, 2 and 3 in New York City. Chief among these is the address of homage, signed by the officers and delegates and forwarded to His Holiness Pope Pius IX.; it is followed in the Report by the text of the Holy Father's reply, signed not by the Papal Secretary of State but by Pope Pius himself, dated August 22. Another, the several references to contributions intended for the Holy See, one of which is a list of 22 items totaling \$1226.35.

There are however two other evidences, of minor consequence, but nonetheless worthy of notice. Commenting on the effect produced by the sight of the many beautiful banners of the affiliated societies, set up in the aisles of the Church of the Most Holy Redeemer, the Secretary adds:

"The papal banner, affixed to a pillar in the front of the church, appeared particularly beautiful. It is... of the best grade of white double silk. One side shows the well executed portrait of our Holy Father Pius IX (painted by A. E. Ertle, of New York, who is highly esteemed and has merited so well of ecclesiastical art). About the portrait appear the carefully selected words: "Protector of the Roman Catholic Central Verein of the United States of North America." On the reverse the papal coat of arms is painted, encircled by the text: "German Roman Catholic Central Verein in New York."

Yet another picture of His Holiness is mentioned in the Proceedings in the following connection:

"A portrait of our Holy Father Pius IX., executed by the painter John Winter, of Syracuse, had been on display in the Church of the Most Holy Redeemer on Pentecost Sunday. Several delegates expressed the wish, this picture of the Holy Father might be presented to the Most Reverend Archbishop McCloskey, D.D., in New York, as a testimonial of our love and devotion. The meeting resolved to purchase this beautiful picture with offerings to be contributed by the delegates, which was done. A Committee was immediately named to present the painting to the Archbishop at a suitable time...."

These notes are also revealing in that they disclose the names of two German Catholic artists, Ertle of New York and Winter of Syracuse. Such information too is valuable.

1) Loc. cit., p. 45.

2) Loc. cit., p. 19.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **John Eibeck**, Pittsburgh, Pa.
 First Vice President, **Frank C. Blied**, Madison, Wis.
 Second Vice-President, **Fred A. Gilson**, Chicago, Ill.
 Third Vice-President, **Joseph T. Otto**, Rochester, N. Y.
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 General Secretary, **F. J. Dockendorff**, La Crosse, Wis.
 Assistant Secretary, **Frank Stifter**, Carnegie, Pa.
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 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Leagues, and five members-at-large.
 Hon. Presidents: **M. F. Girten**, Chicago, Ill.; **Willibald Eibner**, K.S.G., New Ulm, Minn.
 Communications concerning the Central Verein should be addressed to the General Secretary, **F. J. Dockendorff**, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

Pius X.

His Excellency Archbishop Mooney to the Rochester Convention

The delegates attending this year's convention of the C. V. and N. C. W. U. had the great good fortune not only to be welcomed by His Excellency Archbishop Edward G. Mooney, Bishop of Rochester, but also to hear his views on the restoration of the family and, in particular, on the common duty of Catholics towards their schools. The unmistakable emphasis laid by his Excellency on "Education as a community project"—the thoughts are embodied in a resolution adopted by the convention—appealed strongly to the participants at the Mass Meeting conducted in Columbus Civic Center in the afternoon of August 18, on which occasion the address was delivered.

In his informal remarks Archbishop Mooney began by extending in his own name and in the name of the priests and people of the Diocese of Rochester a sincere and hearty welcome to the Delegates of the Catholic Central Verein and the National Catholic Women's Union.

He took occasion also to convey a message from His Excellency, the Apostolic Delegate,

the Most Rev. Amleto Giovanni Cicognani, who had been in Rochester a few days before and would gladly have remained over for the convention if previous engagements had not made this impossible.

In expressing his pleasure that Rochester had been chosen as the convention city, Archbishop Mooney paid a tribute of high praise to the Central Verein for its consistent advocacy of Catholic principles on the social question: "There is to my knowledge no organization in the United States which has done as much to keep before our people the social principles of the Catholic Church as the Central Verein of America. To the pioneers of the Catholic Social Movement who must at times have felt that theirs was a 'voice crying in the wilderness' it should be indeed consoling that today the voice that proclaims the Church's principles of social justice is listened to with respect, admiration and even enthusiasm. Rightly so, for the message those principles carry is in very truth a message of salvation."

Referring then to the chief topic of discussion at the Convention, "The Restoration of the Family", the speaker expressed the fervent hope that thousands of Catholics would thus be aroused to a sacred enthusiasm not only to keep the family, that is "to maintain it as our basic social institution against the destructive inroads of divorce and the fatal blight of contraceptive birth control", but to keep it Catholic as well.

In this latter connection he dwelt at some length on the deep influence of family devotion in Catholic households and on the essential mission of the Catholic school. "The school," he said, "is but the extension of the family; and the logical extension of the Catholic family is the Catholic school. The family, however, is not a self-sufficient unit in the education of its members. This is evident in regard to the imparting of knowledge; it is none the less true in regard to the financing of an educational system. Let us not forget that the maintenance of our Catholic schools is a Catholic community enterprise in which many Catholic families join to do by common effort what each could not do alone. It ought not to be a question of each family's giving just a return for what it gets, but rather of each one's giving according to its means and each one's getting according to its needs. I further urge you to use your wide influence to encourage this common effort in the financial support not only of our grade schools but also of our general Catholic High Schools. If we are not to fail in maintaining what our forbears founded, all must co-operate in a spirit of mutual helpfulness."

Archbishop Mooney concluded by invoking the blessing of God on the delegates and their deliberations and expressing his high hopes for the practical results of the convention.

Film-Propaganda

To the means of propaganda known to our fathers, we have added the radio and the film. Both are being abused to the same extent to which in former times the press was bent to serve the purposes of clever politicians and financiers.

A month or two ago an otherwise well edited Catholic weekly, published in the East, printed a rather glowing account of the "House of Rothschild" film. If we remember correctly, it was written by the editor of the paper, who did not sense the whole thing to be a piece of clever propaganda. As such it has been recognized, on the other hand, by the *Jewish Chronicle*, an English publication. This periodical observes that "there is barely a single important episode of the story, or detail of the background, which is not markedly at variance with the truth."

Thus the *Jewish Chronicle* in its issue of May 25. On June 8, the same periodical permitted "Watchman" to deliver himself of some even more scathing criticisms of the film:

"The House of Rothschild' is downright, unmistakable, blatant propaganda.... Well, how does the Rothschild film pan out as Jewish propaganda? It is a film about money.... Money and money-getting pervade its every reel.... In this way the Jew's cash nexus with the outer world is solidly planted in the audience's mind.... What this film does is to exhibit Jews as international financiers banded together for their own interests and the advancement of their race, shaping and dominating great events.... The film [industry] is largely, probably predominantly in Jewish hands. The non-Jewish world is quite aware of that. Will it not always discount heavily on that account any pro-Jewish screen propaganda....? Propaganda, I take it, should be artful, not crude. It should suggest rather than assert."

Anti-Semitism is a bad advisor; philo-Semitism, however, is equally apt to mislead its advocates.

The Menace of Unbelief

It seems not a single Catholic country in the world is to be spared the effects of that wave of unbelief which swept over Europe and America in the 19. century. A missionary in the Philippine Islands assures us that conditions there are approaching more and more those the Church has had to contend with in the countries of the Old World for so long a time.

"I am in contact with many people," he writes, "who do not belong to our Faith, but who do not as a rule, know anything about the religion they profess. That holds true even of the graduates from high schools. But they do know objections against the Catholic religion, and they have also a few superstitions which have survived from times gone by. I speak, of course, of what I observe here in...."

"Most of the people," this missionary thinks, "seem at a loss what to believe; hence any new doctrine finds believers. Of late, Spiritists have appeared and gained adherents." In explanation of these conditions, he writes:

"The present generation is the new generation, educated in the public schools, which means without religion. This very afternoon there died a poor man, 27 years of age, who had been baptized a Protestant. Fortunately, he returned to the Church some months ago and yesterday I administered the last Sacraments. He had been ill for over two years."

"This unfortunate individual," the writer continues, "was, as we would say in French, 'une epave' (a wreck), a victim of that wave of progress, so-called, which swept over so many places in the Philippine Islands after the advent of the American Administration and the introduction of the Protestant sects. With their coming a terrible reaction against the past occurred and the enemies of the Church turned this sentiment against her cleverly. Of course, mistakes were made in the past, as everywhere else, but there was also much good, but now everything was condemned. This reaction has had terrible results. The material progress contributed, moreover, towards confusing the rising generation; this spiritual point of view was relegated to the background entirely. Consequently, religion continues to decline in the Islands, the only 'Catholic' country of the Orient. May God have mercy on us! *Parce Domine, parce populo tuo!*"

"Free Text-Books"

Anyone seeking information on the attitude adopted by various groups of people towards the introduction of "free textbooks" into the schools at the time when this plan was an innovation, will discover the C. V. and its various Branches to have been unalterably opposed to the scheme. But lacking the assistance of the majority of Catholics, they could not prevail over the influences bent on providing all school children with free books. Organized Labor, in whose ranks so many Catholics were to be found, took a prominent part in realizing this entirely unwarranted plan.

The position adopted by the C. V. and its Branches 30 and 40 years ago against "free textbooks" has been vindicated by the results, according to an article on this subject, by Mr. P. A. Knowlton, published in *Scribners Magazine* for June. The writer shows, as the *Catholic Citizen* (issue of Aug. 4.) points out, that the hand of the politician is in this pie. His favorite book company must be patronized through his favorite agent. This politician is more often than otherwise the superintendent or principal, and the choice of textbooks is determined by the book company offering the largest bribe. There is the case, for instance, of a county superintendent whose last act in office was to change as many textbooks as he dared. Naturally, the book company favored by him did something more than thank the superintendent for his kindness.

The worst feature of the "free textbook" plan

is, the *Catholic Citizen* thinks, that it deprives the child of "the sense of proprietorship," or, as we would say, the responsibility of ownership. Free textbooks are, in truth, a means towards an end all those have in mind, who assume the child to be the property of the State. The State school and "free textbooks" help to impress this condition of servitude on the child early in life. Pink socialists and demi-Fascists are now striving with might and main to extend the influence of the State over the child and youth, which end the Child Labor Amendment would be made to serve, should it be ratified.

Credit Union Principles and Practices

Federal Credit Unions will be expected to limit their dividends to a maximum of 6 percent, Governor W. I. Myers announced September 17. This limitation has been written into the rules and regulations being drafted for credit unions. Exceptions are permitted however, subject to the approval of the Governor of the Farm Credit Administration.

"This limitation upon dividends," Governor Myers explained, "is in furtherance of the well-established practice that credit unions shall operate primarily for the co-operative, mutual benefit of their members rather than for profit..." "Federal credit unions," Mr. Myers declared further, "may charge a maximum of 1 percent interest per month on the monthly balance of the loan outstanding. Most of them will probably charge this maximum during the first few years of their existence, in order to build up reserves. However, when they are well established, they will probably cut the interest-rate on their loans."

* * *

Affiliated credit unions were advised by the Third Indian Provincial Co-operative Banks' Conference, held on June 23, 24 and 25, 1934, to adapt their policies to present economic conditions. One of its resolutions states:

"This Conference is of opinion that the following among other steps may be taken to meet the situation arising from the economic depression:

a) In view of the present depression, the rate of interest charged by primary societies and central banks to their members should be temporarily reduced as far as possible, consistent with the safety of the society, even at the cost of reducing the margin for contribution to the Reserve Fund.

b) The instalments payable to the societies may be spread over a longer period, as far as the resources would permit; and

c) That fresh finance should be given to good members consistent with the safety of the funds, even if the societies are in default to the central banks."

The Conference also endorsed the recommendation of the Indian Central Banking Enquiry Committee that the ordinary co-operative credit societies should normally confine themselves to dispensing short intermediate term credit, long term credit being normally provided only by land mortgage banks.

Throughout, the twenty-one odd resolutions adopted by the Third Indian Provincial Co-operative Banks' Conference give food for

thought. Thus for instance Resolution No. 14 suggests:

"In view of the abnormal conditions created by the economic depression, this Conference is of opinion that, as a special case, central banks should be permitted to lend to members of rural credit societies affiliated to them on the security of produce and gold."

With the Subsistence Homestead scheme in mind, one is interested in the request the Conference addressed to the Provincial Co-operative Banks and Institutes, "to make an earnest effort to develop subsidiary occupations of the agriculturists and to make suitable arrangements for finance and marketing."

We have long contended that, what is here called "subsidiary occupations," should be introduced among those of our people on the land whose income from farming operations does not suffice for the needs of the family. A large number of renters and sharecroppers could be helped and their economic condition improved through development of subsidiary occupations among them. The article on "Production by Self-Help Organizations of Unemployed," published in the *Monthly Labor Review* for July, demonstrates the possibility of accomplishing in our country what has so frequently resulted to the advantage of entire districts of Germany, for instance.

* * *

Organized in January last, St. Mary's Credit Union, of Immaculate Conception parish, Burlington, Wis., increased its membership from 27 to 34 by September 1st, and its holdings from \$153 to over \$500.

On the date named, loans amounting to about \$400 were in force. Mr. Raymond J. Pihringer is President; Mr. Mark Hannas Secretary, and Mr. Stanley J. Szydlowski, Treasurer.

Youth Movement

Not content with professing its interest in youth, the Texas Branch of the C. V. annually arranges, in cooperation with that of the Women's Union, to have as one of the speakers addressing the convention mass meeting a young lady, a member or daughter of a member of the organization. This year Miss Agnes Walterscheid, of Muenster, delivered an excellent address on Education to Temperance. In addition, the officers secured the services of a young man, member of the Branch, Mr. Gus J. Strauss, of Hallettsville, who spoke at the first joint meeting of the two branches. His subject was "The Purpose of Catholic Lay Organizations."

Moreover, the convention, in a resolution entitled "Our Young People," not only declared the interest the members cherish for the younger element but offered several constructive suggestions for the "permanent organization of youth":

"Wherever parent organizations exist, 'Catholic Youth Day' meetings should be arranged at which the aims, purposes and ideals of Catholic youth organizations

should be explained and an attempt made to organize youth into permanent parish societies; elder members should cooperate with the younger so that proper guidance be granted them and leadership be developed among them.

"We further recommend that proper forms of amusement and social activities, in the society and the family, be arranged by those in authority.

"We also recommend that a definite period of time be set aside at our annual convention for a program in the interest of Catholic youth and that young people be adequately represented on such program."

Study Clubs

In order to encourage organized study of social and economic topics as well as of Religion and Church History, the High Hill convention of the Texas Branches of the C. V. and N. C. W. U. adopted the following resolution:

"The Staatsverband of Texas recommends Study Clubs should be established in every parish, to promote instruction of a kind both desirable and profitable to an intelligent Catholic. In country parishes part of the time should be allotted to the study of agriculture and economic problems of special concern for the rural population. Catholic doctrine and Church History are other subjects in which our people should be interested."

Moreover, the resolution on Social Reconstruction emphatically urges and recommends "that our members diligently study conditions and developments [of economic and social affairs, and the functioning of the Recovery Act], and above all the principles set forth and explained in the Encyclical 'Quadragesimo anno'. The fall and winter seasons particularly should be used for lectures by priests and laymen in our societies, to be followed by discussions, intelligently directed. Such study is necessary for action, and action is necessary if we are not to fail in an important duty."

* * *

The Message, submitted to the National Convention conducted at Rochester by the President of the N. C. W. U. offers this recommendation:

"Reading and Study Clubs are excellent means of intellectual preparation for Catholic Action. Where formal clubs are possible and practicable, it is my hope they will be founded. Where not, the monthly meetings may be made into study courses, and the District League meetings can supplement what is lacking in the units. I would very definitely urge that all our units take up the study club idea in one form or another. Some groups have set an excellent example. The subjects may be specifically religious or historical, they may and should be, wherever possible, social. Courses of lectures on Nursing and Hygiene, in any of their aspects, belong in this latter group. This merely by way of suggestion. But by way of emphasis: Study in or out of the club by all means!"

* * *

Mrs. Mary Filser Lohr, First Vice President of the Natl. Cath. Women's Union, President of the N. Y. State Branch and of the Mission Workers of the Little Flower, writes regarding a contemplated study club:

"After attending the course on Catholic Action at St. Francis Xavier College, conducted by the Jesuit Fathers, I am organizing a study club, the first meeting of which is to be held October 7th. Fourteen young ladies have volunteered their services in the training for Catholic

leadership. I believe this will be the nucleus of a movement interesting for youth."

A course devoted to the study of the Encyclical on the Reconstruction of Society will be arranged for the members of the Philadelphia Kolpingverein by its President, Rev. P. Cajetan Riedmeir, O.S.A.

The plan is to extend the course through the winter.

On the Late Fr. Zephyrin, O. F. M.

No other American of that day was better qualified than the late Charles F. Lummis to weigh in the scale of the critical historian Fr. Zephyrin Engelhardt's four volumes on "The Missions and Missionaries of California". The distinguished Americanist on one occasion wrote Friar Zephyrin:

"I am more than glad to include your most valuable work in my historical library.... You have made a great contribution to the history not only of the Church but of the State, and this monumental labor will be *aere perennius*...."

The truly "monumental labor," of which Lummis spoke in 1915, was begun under difficult circumstances years earlier, a fact lost sight of by those who know Fr. Zephyrin only from his greatest work. The *Acta Ordinis Fratrum Minorum* did full justice to his early efforts when, after the publication of the last volume of the "Missions and Missionaries of California", it declared:

"Auctor in hoc ultimo volumine feliciter absolvit opus magni monumenti, anno 1892 inceptum et cum strenua diligentia maximaque conscientia prosecutum."¹⁾

The Catholic press of the country granted the memory of this distinguished Franciscan scant honor after his demise. By comparison, Coach Rockne must have been by far the greater man and benefactor of Catholic America!

Secularization of the nation's schools was decried as an evil the church must remedy in the near future, if it is to build its membership effectively from within, by Rev. Dr. Joseph A. McCartney, in a sermon delivered at Covenant Presbyterian Church, Washington, D. C.

He attributed much of the present-day secularism to the failure of the Protestant church to realize the significance of this proscription of religion in the schools.

Recalling the barring of religion from the school-room, Dr. McCartney declared:

"The failure of the Protestant church to realize the significance of this proscription of religion and to provide a substantial substitute for it is the explanation of much of our secularism today.

"I prophesy the coming of a new era when we shall build up our churches from within, and we shall devote more of our benevolence to command the best available talent for the definite religious instruction and training of our youth. I believe the church must do this or die."

¹⁾ Loc. cit, Rome, July, 1916.

With the C. V. and Its Branches

The Arkansas Branch Convention

to be conducted in St. Edward's parish church and hall, Little Rock, October 14 and 15, will conclude the series of the annual meetings of the State Federations of the C. V. and the N. C. W. U.

The convention will be a feature of the observance of the golden jubilee of the parish, of which Rev. Lawrence Hoyt, O.S.B., delegate to the Rochester convention, is pastor.

Resolutions

Adopted by the

79th General Convention, C. C. V. of A.,

Conducted at Rochester, N. Y., Aug. 17-22, 1934

(Concluded)

Raiding the Federal Treasury

We regard the plan to mulct the Federal Treasury for the needs of local schools, and for purposes foreign to real relief, as pernicious in principle, and a grave menace to education and public welfare. The Federal Government during the present emergency is proportionately less able to pay than the local units, and the imposition of new taxes will lead to an orgy of taxation and reckless spending, and will greatly retard the recovery, so earnestly desired by all and which our President is laboring so zealously to promote.

Sterilization, Birth Control and Eugenics

Sterilization, birth control and eugenics are everpressing, grave problems, and the modern trend is such that they have become a menace to society. Many of our states have already enacted and put into practice laws for the sterilization of the unfit, so-called, and attempts are being made to induce Congress as well as the Legislatures of the several states to permit and legalize the dissemination of contraceptive birth control information.

The principle underlying the movement for sterilization, birth control and eugenics generally, is the desire to purify the strain of blood of a people by stopping the polluted stream at the source. It is hoped by these means to prevent increase of feeble-mindedness and criminal tendencies, which, it is maintained, are hereditary.

As a matter of fact, the subject of heredity is still highly controversial even among scientists. We are of the opinion that legislators should not venture into fields which scientists enter with great caution. Until science shall have produced reliably definite data on hereditary factors, legislation must not experiment with the human body and violate human dignity.

Moreover, serious evils would result from the introduction of sterilization, among them frequent performance of an unnecessary operation, increased sexual promiscuity and venereal disease.

The Catholic Central Verein of America is unalterably and uncompromisingly opposed to such immoral practices, and admonishes its members to avoid them and to adhere strictly to the pertinent teachings laid down by Pope Pius XI. in the Encyclical on Christian Marriage. This Encyclical declares in part: "There are some who, oversolicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child—which, indeed, is not contrary to right reason—but put eugenics before aims of a higher order. And by public authority they wish to prevent from marrying all those, who, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would, through hereditary transmission, bring forth defective offspring. Moreover, they desire

by legislation to deprive these of that natural faculty by medical action, despite the unwillingness of those operated upon

"Public magistrates have no direct power over the bodies of their subjects. Therefore, where no crime has taken place and there is no cause for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for the reason of eugenics or for any other reason."

In condemning contraceptive birth control, Pope Pius XI. declares in the same Encyclical: "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life, is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin."

We urge our members to observe closely both in Congress and in the Assemblies of their respective states, legislation intended to advance the evils condemned and to use every effort to prevent enactment of measures so pernicious as those referred to.

Credit Unions

The Credit Unions operating in our country at present prove the people's bank to be a firmly established institution in the United States, known for financial soundness and the benefits it confers upon its members and the community. The Parish Credit Union, exemplified by some 90 odd cooperative thrift and credit associations of this type, functioning among us, has likewise progressed far beyond the experimental stage and is commonly recognized to be one of the most trustworthy social-economic agencies it is possible to establish in a Catholic parish. Moreover, the Federal Credit Union System law, recently enacted, emphasizes anew the recognized value of Credit Unions, both of the industrial and of the parish type.

In view of these facts, and of the sustained promotion of Parish Credit Unions in principle and practice by the Central Verein and the Central Bureau, we wish to impress upon our members the desirability to establish thrift and remedial loan associations of this kind wherever practicable. However, Parish Credit Unions should always be conducted according to truly cooperative and ethical principles. As indispensable to this purpose, we recommend affiliation of the Parish Credit Unions in one city or locality into a Catholic Parish Credit Union Conference, for mutual benefit and guidance. We urge the officers of State and District Leagues to place discussion of and reports on Credit Unions on the program of all meetings.

Moreover, we recommend to those who are, or should be, interested in the Credit Union, the study of the Credit Union Notes in 'Central Blatt and Social Justice', and invite them to apply to the Central Bureau for advice and informative literature on this so important subject.

Cooperative Hospitalization

A man of moderate means may provide against the cost of future illness by monthly payments of nominal sums in cooperation with others of his own class; and in this manner create a fund out of which hospital care, and the services of physician and nurse can be paid by the association or group. The rates charged and the services rendered have been investigated sufficiently in their relation to each other to permit of the assurance, Cooperative Hospitalization to be prudent and secure as a business proposition.

Realizing that this system has, at times, been abused, we nevertheless heartily recommend study and adoption of this plan by the affiliated societies of the Central Verein, and particularly by the Sick Benefit Societies, as a means to create new interest and to provide greater mutual benefit for the members in the spirit of Christian brotherhood.

Fraternal Organizations and Benevolent Societies

The Catholic Central Verein of America has ever held in high esteem the ideals and accomplishments of our

Catholic Fraternal Organizations and Benevolent Societies. It wishes to assure these organizations that their mission in promoting the common good is recognized more clearly now than at any previous time.

We commend these organizations for the great assistance they render those in need in the form of life insurance and sick benefits. But more than this, we realize that such societies answer another crying need of the times by avoiding entirely the long prevalent tendency to concentrate the wealth of our people in the hands of a small number of powerful corporations. Fraternal insurance at one and the same time retains the people's money in the local community, while it educates many of our people in affairs of a financial nature and fosters a cooperative spirit, so indispensable for the welfare of every community.

It is likewise gratifying and worthy of commendation that our Fraternal Organizations may provide opportunities for members to pursue certain phases of Catholic Action. In this regard, the Central Verein believes it is able to render a real service to our Catholic societies by placing at their disposal the Central Bureau at St. Louis, Mo., with its numerous sources of information and possibilities to grant it. Our Catholic organizations should know that the Central Bureau is ever ready to serve the Catholic cause and asks only to be solicited in this regard.

Radio Control

We protest against the gradual and extensive curtailment of time allowed, and the unfair assignment of undesirable wave-lengths, to radio stations maintained and operated by educational, religious, agricultural, labor, cooperative, and similar non-profitmaking associations, seeking to advance the religious, cultural, and scientific knowledge of the radio-audience.

To insure equality of opportunity, we urge that this condition be remedied and that the Federal Communications Commission grant such stations more time, at suitable periods, on desirable wave-lengths, in order that their wholesome offerings may be heard by more people and the stations rendering this service be placed upon a self-sustaining basis.

Promotion of Membership

Present economic and social conditions demand of us even greater knowledge of and adherence to Catholic principles than was required at the time of organization of the Central Verein.

Mindful of the laudable accomplishments of our Federation in the past and the high esteem it enjoys among the Hierarchy, the clergy and the laity, we should strive for an increase of membership and concerted action on behalf of the endeavors inaugurated by the organizations. The knowledge of the many sacrifices made by the German pioneers, who unselfishly and with sincere devotion and love for Church and country, sponsored, organized and fostered the now venerable Central Verein, grants us inspiration and encouragement for membership promotion.

Youth is the logical field to look to for an increase of our membership. Concerted action on the part of all affiliated Branches, Societies and individuals should be aimed in this direction. Every Society should inaugurate special efforts during the coming year to interest Catholic youth in the endeavors of the Central Verein. The methods to be employed in this campaign should be dictated by local conditions, the good will and assistance of the clergy having been assured. However, we specifically recommend that youths and young men should be assigned tasks worthy of their efforts, and granted the recognition these deserve. Acknowledgment of merit and words of commendation are far-reaching factors in retaining the interest and cooperation of youth in any organization. Young men for action and older men for counsel, is a good combination for effective society work.

We also wish to call the members' attention to the

duty of enrolling their sons in the ranks of the Central Verein, to be soldiers in the army of Christ, the King. This is one of the neglected duties, to which efforts should be applied.

We wish to solicit aid for the lost sheep, those societies which, for financial or other reasons, have withdrawn from the Central Verein. To regain their affiliation is primarily the task of the District Leagues, guided by the State Branches. We appeal, furthermore, to the affiliated societies and their members to endeavor by special efforts to secure unaffiliated societies. The work of the Central Verein is of such evident importance, so well thought of and esteemed, that, the co-operation of the clergy having been obtained, the task should not prove too difficult. Even the organization of new societies should, whenever necessary, be sponsored and undertaken. This pertains especially to founding societies for young men, when demanded by local conditions.

Our parishes should be acquainted with the Youth Movement in the Central Verein, and young folks introduced to the ideals and endeavors of our Federation.

St. John Bosco and Our Youth

The canonization of Don Giovanni Bosco by Pope Pius XI. has drawn the attention of educators and friends of youth in the world over to one of the greatest teachers of boys and young men in modern times. Despite difficulties and obstacles that might have discouraged the stoutest heart, he succeeded in winning his way into the hearts of thousands upon thousands of boys and young men. Beneath the rags of poverty he saw hearts of gold in the breasts of boys who venerated him as father, teacher, and adviser. He prayed with them and played with them, and thus succeeded in making them good citizens of the kingdom both of God and of Caesar. His success in dealing with boys of every kind of character, in founding technical schools, workshops, printing establishments, evening schools for adults, and other centers of instruction, and in establishing numerous houses of the Salesian Society, borders on the miraculous. He is a forerunner of modern methods of preventive education and of vocational guidance.

We are indeed grateful to our Holy Father for having raised Don Bosco to the honors of the altar. His life shall be an inspiration to us, engaged as we are in the youth movement. The work of this Saint is proof of the truth that, where religion is made the core of a Christian youth movement, it can not fail.

We urge our members to study the life of St. John Bosco, particularly the methods employed by him in dealing with boys and young men, and to make him the patron of their endeavors in the interest of the Catholic youth movement of our day.

Father Kolping's Cause

The Central Verein finds cause for joy in the beginning of the process of beatification of Father Kolping in the Archdiocese of Cologne.

Father Kolping, of our time, and, like most of our members of German lineage, was, aside from his personal virtues, the "Apostle of Working Youth," and as such devoted himself to a very necessary form of Catholic Action. His efforts in behalf of young men were singularly successful in Germany and other countries of Europe, and his influence has been quite widespread in America. The excellent work of our Kolping Societies in caring for Catholic immigrant youths and assisting in their Naturalization has merited great praise. The social activities and educational facilities conducted under the auspices of the Kolping Societies are well-known.

We urge our members to familiarize themselves with the life and labors of this great social apostle of our times. Knowledge of both will lead us to admire and emulate his example. We earnestly beg all to pray that we soon may welcome his beatification.

Most Reverend Christian H. Winkermann, D.D.

The Catholic Central Verein desires to give expression to its pleasure at the elevation to the episcopacy of one of its staunchest friends and most distinguished spiritual leaders, the Most Reverend Christian H. Winkermann, D.D., Auxiliary Bishop of Saint Louis.

We recall with satisfaction that His Excellency has not only always encouraged loyal support of the Central Verein among his people and that he has ever been active in the State Branch of our Federation, but also was at one time National Spiritual Director of the Gonzaga Union and is now numbered among the Life Members of our organization.

We gratefully acknowledge Bishop Winkermann's many contributions to the welfare and growth of our Verein; we look forward to his continued guidance and encouragement, and we extend our heartfelt felicitations and most sincere wishes for many years of blessed and successful performance of his ecclesiastical duties.

Jubilee of St. Michael's Society, Poughkeepsie, N. Y.

Like the life of man, the existence of every society is threatened by many vicissitudes in the course of time. Hence this convention offers to St. Michael's Society of Poughkeepsie, N. Y., its felicitations on having successfully rounded out eighty-five years, filled with labors well performed, not merely for the benefit of its members, but to a great extent in the interest of Church and country. St. Michael's Society did not merely organize and conduct St. Michael's School prior to the founding of Nativity Parish, but it promoted, during the first four years of its existence, the very congregation with which it has been affiliated ever since. During the darkest days of the Civil War, in 1863, 66 of its members composed the complete roster of Comp. K., 21. Regiment N. Y. Volunteers.

While St. Michael's Society has thus proven its loyalty to the religious and civic ideals its members profess, it has also since the organization of the Central Verein cooperated loyally with our federation and generously sustained all of its various efforts.

Engaged as the C. V. is today in rallying youth to its banner, we wish to call to the attention of our members the fact that St. Michael's Society is at present composed largely of the descendants of its founders, many of them young men.

Having knowledge of this noble record of our Poughkeepsie branch, this, the 79th convention of the C. V., desires to commend the tenacity of purpose exemplified by St. Michael's Society and its faithful adherence to the noble purposes to which its founders dedicated it in the year 1849. May its example encourage other societies affiliated with the C. V. to face courageously and intelligently the difficulties they may encounter.

On the Resolutions of the Rochester Convention

While granting a good deal of space to the salient resolutions adopted by our Rochester convention, the editor of the *Pittsburgh Catholic* comments equally generously on their import. The editorial declares:

"As a general thing, resolutions adopted at conventions are not viewed with a great deal of seriousness, but these represent the thoroughly considered position of an important Catholic organization, and they deserve careful consideration. Reasons for opposing the so-called Child Labor Amendment are given; important thoughts on education are stated; the Legion of Decency idea is not merely endorsed, but the belief is expressed that it may be necessary to take even stronger action than is now being urged."

The resolution on Circulating Libraries is

considered most vital by the writer, likewise. "It has long been known that," he writes,

"many of these 'libraries'—the ones conducted by cheap drug stores and other unprincipled business places—are supplying young people of this country with reading material of the lowest type—viciously immoral, morbid, suggestive. The Central Verein has called attention to a condition needing correction. It will be too bad if there is not decisive, efficient action in this matter. That men should be permitted for profit to conduct such a debasing enterprise is unpardonable."

In this connection let us disclose what caused a long drawn out and at times excited discussion. The sub-committee responsible for the resolution on the Campaign of Decency boldly threatened the movies with a boycott, provided they would not mend their ways. Ultimately, the counsel to avoid the word 'boycott' prevailed. But alas, the editor of the *Denver Register* sensed the intention of the authors of the resolution. Front page headlines announced: COMPLETE BOYCOTT OF MOVIES, THREAT OF CENTRAL VEREIN!

A State Branch Convention on the Farmer's Problems

Drafted in the simplest of terms by men on the land, the resolution on the Condition of the Farmer, ratified by this year's convention of the Texas Branch of the C. V., has the merit of setting forth practical considerations bearing on the plight of agriculture and possible methods of relief.

Having emphasized the importance of agriculture, the resolution declares, farmers should "not depend too much on the Government or any other institution or agency to solve" their problem. Nor should they refuse to cooperate in government plans, "provided such plans are really for the benefit of agriculture." The farmer is advised to "work with the County Agent," attend meetings and freely "express his views," bearing on "improvement of his own and his neighbor's condition."

The members of the Branch are then requested to "assist the farmers in impressing upon our representatives in Washington and the Administration the need of providing foreign markets, however limited, for farm products, for the time being by a reasonable correction and adjustment of the tariff." Such action, the statement declares, "would also tend to obviate in part the present practice of destroying products of agriculture, which constitutes a serious moral problem."

Returning to the issue of self-help, the declaration offers these concrete suggestions: "The farmer, by diversifying, should strive to raise everything on the farm that is needed for his family. He should try to raise all the vegetables and other foods necessary so that he may always have a supply, and he should can all surplus for future use." Moreover, "he should plant and try to raise an abundance of various kinds of feed for his livestock, thereby avoiding all extra expense," unavoidable if feed must be purchased.

In addition to these recommendations for the promotion of self-sufficiency, the resolution urges true co-operation. "It is our conviction," it declares, "that organizations, conducted on sound co-operative principles, deserve and should receive our wholehearted support. We encourage the farmers of Texas to develop their co-operative societies to the extent that they will be able to command a just return on their investment and labor, and perfect them so that they may reach the consumer directly unless the middlemen are

willing to give them a square deal. And we promise the farmers our support for the attainment of their just and lawful aims."

The declaration might well engage the attention of our member societies in rural districts, who could profit by discussing its recommendations thoroughly.

Towards Joint Action Between Catholic Federations

A successful beginning has been made in Texas to secure joint consideration for problems of common interest by several Catholic federations and joint action by them should it become necessary. Happily the move was inaugurated by the C. V. Branch through President John P. Pfeiffer. The first tangible results were observed during this year's convention, conducted at High Hill.

Each of three alliances of Bohemian Catholics had delegated one representative to participate in the occasion: Very Rev. L. P. Netardus, of Shiner, Rev. Paul P. Kaspar, of Hostyn, and Mr. A. J. Kallus, of Wied. The Knights of Columbus of Texas had sent State Deputy Wm. P. Galligan, Laredo, and the Catholic Knights of America State President R. J. Watzlavick, of Schulenburg. Guests of the Staatsverband, these priests and laymen addressed the mass meeting, the most impressive event of an impressive convention, promising their cooperation on common issues. No amalgamation or even formal federation is planned. However a joint advisory committee is contemplated, intended to prepare for joint activity in matters of public welfare.

The manner in which the Bohemians in particular responded to Mr. Pfeiffer's invitation is encouraging indeed. It is to be hoped that much good will come out of this laudable effort for united action. The plan was repeatedly urged in Missouri by the Catholic Union, in the days of the American Federation of Catholic Societies, without avail however. In Minnesota such cooperation between groups of Catholics was brought nearer to realization several years ago, when, under the auspices of the C. V. Branch, representatives of the major Catholic organizations of the state cooperated for the purpose of scrutinizing legislation and using their influence to protect the interests of the common good.

It was not until recently I realized the extent of the valuable work in the social sphere that your organizations have been accomplishing. Now that development in these lines are deemed so essential by all, you are in an excellent position to profit by the situation and expand greatly, as urged at your convention. So be it.

J. D. L., S.J.

Among our Fraternals

During the thirty years since his election to the office of Supreme President, Western Catholic Union, in 1904, Mr. F. Wm. Heckenkamp has witnessed the organization grow from 86 to 209 branches at the present time, and from 6371 members to 13,895 members. Most remarkable, however, is the increase of assets from \$152,162 to over \$2,250,000.

Readjustment of rates, which some Fraternals neglected to inaugurate, was brought about in the Western Catholic Union largely through the initiative and insistence of Mr. Heckenkamp in the face of a good deal of opposition and dissatisfaction. But his wise judgment and counsel prevailed, and eventually rate readjustment was effected without a single law suit.

During these same thirty years Mr. Heckenkamp devoted considerable time and energy to the American Federation of Catholic Societies, the Cath. Union of Ill., and our own C. V.

Maternity Guild Endorsed Anew

The Maternity Guild, to foster which members of the C. V. should consider themselves as seriously obligated as those of the Natl. Cath. Women's Union, received new commendation at the Rochester convention, and at that from an important source. Representing the Protector of the Union, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, the Rev. C. F. Keyser, conveyed His Excellency's endorsement of the proposal, along with an appeal for cooperation in its realization, to the women's mass meeting. Moreover, addressing the delegates at one of their sessions, the author of the movement, the Rev. Joseph J. Schagemann, C.S.S.R., stressed anew the salutary results the Guild promises to effect.

The noble cause is undoubtedly winning recognition. The Rev. Edgar Schmiedeler, O.S.B., Director of the Family Life Section of the N. C. W. C. Catholic Action Department, and Executive Secretary, Catholic Conference on Family Life, has espoused the cause of the Guild in a letter published recently in *The Commonwealth*. Not content with outlining the aims of the Guild and the plan under which it may operate, he asserts he "sees genuine possibilities" in it to counteract the recession of the Catholic birth rate in our country. He argues, those "who appreciate the blessings of chaste wedlock but need financial assistance should be aided, by organized effort, to obtain such assistance," and continues:

"It would seem that the Maternity Guild offers an excellent medium for extending such help. The founding of many of these guilds in the not far distant future should be a matter of prime importance to the Catholic family and to the Church."

Father Edgar declares the Maternity Guild has thus far been encouraged by "the Reverend

Joseph Schagemann, the Central Verein and the Natl. Cath. Women's Union." Moreover, he attended the Rochester convention and there repeated his endorsement of the Guild plan.

Valuable Considerations

The invitation extended to the members of Holy Trinity parish at Boston, to attend the deliberations of the German American Citizens' Club at Casino Hall on September 14, emphasizes considerations frequently lost sight of:

"It is fitting that the meeting should be convoked in the cradle built by the pioneers of our race in Boston. Casino Hall is ripe with the traditions of the early labors of the first German settlers in our city. These traditions so fondly cherished by us all must be enhanced by German posterity. This can be accomplished by an overflow attendance."

The Casino Hall is, so to say, the social center of Holy Trinity parish, while the German American Citizens' Club is a non-partisan organization. The invitation makes clear, in fact, that attendance at the meeting is requested solely for the reason of granting the opportunity to the members of the parish to choose candidates for office worthy of their vote.

The women of the parish are urged to be present in order that they may be the better qualified to acquit themselves of the civic duty to attend the polls. "Having obtained to an intelligent knowledge of the candidate's background, the women of our parish," the appeal printed in the *Monatsbote* declares, "will be in a position to take a decided step forward in their championing the cause of the Church and Society in general, by refusing their vote to legislators inclined to introduce bills which seek to deprive parents of the right over their children."

Subscribers for 'C. B. and S. J.'

One of the most gratifying developments at the Rochester convention was the wholehearted, energetic participation of Mr. J. Carl Sippel, of Philadelphia, in efforts to obtain subscriptions for our journal.

Requested by President Mr. John Eibeck to devote himself to this task, Mr. Sippel undertook it cheerfully and applied himself industriously. He even had several large show cards prepared by a sign writer, at his expense, to advertise 'C. B. and S. J.' and the 'Bulletin' of the Women's Union. The latter he presented to the committee in charge of this publication in the women's meeting. Mr. Sippel obtained 7 new subscriptions and 4 renewals,—a satisfactory achievement under present conditions.

Another source of gratification was the report of O. J. Seifert, M. D., of New Ulm, Minn., Life Member of the C. V., who turned over to us on this occasion 10 new subscriptions obtained by personal solicitation, several of the subscribers being non-Catholics.

"When I engage in conversation with these and other men," Dr. Seifert related, "I refer to something I have

read on the subject under discussion. Often I have occasion to say: 'Haven't you read that? You ought to read *Central Blatt and Social Justice*.' That's how I get them started. Later I let the prospect read my copy of the journal and obtain his subscription."

The Director and Associate Director of the Bureau were offered three new subscriptions and one renewal on the same occasion, and Mr. Wm. A. Schmit, of St. Louis, ever active on behalf of our journal, 2 renewals.

Miscellany

Rev. Christopher Goelz, pastor of St. Philip's parish, East St. Louis, and Spiritual Director of the Cath. Union of Illinois, has been raised to the rank of Domestic Prelate to His Holiness Pope Pius XI.

Rev. Fr. Goelz accepted his present office in the Catholic Union several years ago, encouraged by the Protector of the Federation, His Excellency the Most Rev. Henry Althoff, D.D., Bishop of Belleville.

Although stricken both by the depression and the drouth, the members of St. John Nepomucene Society, of Balta, N. D., raised \$92, intended for the relief of their sorely tried compatriots, the German Russians.

The knowledge that the Manchurian fugitives are now safely settled in Brazil and able to make a new start for themselves and their children, will reward the charitable donors for what must in most cases have amounted to a real sacrifice.

The editorial comment on the Rochester convention, published in *Catholic Action* for September, closes with a frank note of appreciation:

"Both the Central Verein and the Women's Union have long been interested and helpful affiliates of the National Councils of Catholic Men and Women respectively. *Catholic Action* takes this opportunity to felicitate [the officers] upon the zealous and enlightened leadership which they have brought to these two militant agencies of Catholic Action."

Mr. Ben Schwegmann, of San Antonio, for a number of years President of the Texas Branch of the C. V., was elected President of the Insurance Branch of the Staatsverband at the annual convention conducted at High Hill July 17-19.

Rev. J. Lenzen, Castroville, continues as Spiritual Adviser. Other officers, elected or reelected, are: Hermann Jaekle, San Antonio, Vice President and Assistant Secretary; John P. Pfeiffer, San Antonio, Secretary; Felix Stehling, Fredericksburg, Treasurer; Theodore Maggott and Herbert Mandry, San Antonio, and Joseph Grahmann, Hallettsville, Trustees.

Members collecting tin foil and lead foil with the intention of assisting us to defray our Mission expenses should take courage from the following fact:

Recently we netted \$50.44 from the sale of the foil accumulated during several months, contributed by numerous individuals and societies. An appreciable addition to an account, which will be drawn against heavily now that wearing apparel must be forwarded to the missions, along with the vestments, quilts, blankets, and numerous other articles contributed by the societies participating in the Missions and Charity Aid Exhibition of the Natl. Cath. Women's Union.

The communication addressed to the Bureau by Mr. Charles H. Mura, Secretary, St. John's Benevolent Society, of Rochester, N. Y., assures us that the writer was greatly impressed with the recent national convention of our organization, the first one attended by him. He became greatly interested in some of the discussions, but before all in those carried on during the Credit Union Conference.

In order to be able to properly report to his society on the discussions engaged in on this occasion, Mr. Mura has requested from us literature on the Credit Union, expressing the hope that it would be possible for him to arouse the interest of the members of his organization in the subject.

The Board of Directors of the Cath. Union of Missouri, anxious to promote veneration of the memory of Catholic pioneers and to aid the C. B. Endowment Fund, have decided to issue an appeal for three memorial burses.

Two priests and a layman are to be thus honored: the late Msgr. Muehlsiepen, Vicar General of the Archdiocese of St. Louis, popularly known as "the Bishop of the Germans"; the late Fr. F. W. Faerber, well-known author of catechisms and prayerbooks; and the first of the outstanding editors of the *Amerika*, the late Dr. Edward Preuss. Fr. Faerber died 29, Dr. Preuss 30 years ago. The appeal to honor Msgr. Muehlsiepen is particularly timely, since the 5th of September last marked the 100th anniversary of his birth.

Contributions of \$1.00 or more are to be asked of societies, members and friends of the Union. The example set by the Union should serve to stimulate similar enterprises on the part of other State Branches.

Books Reviewed

Received for Review

- Sheil, Most Rev. B. J., D.D., V.G., A Catechism on Student Catholic Action. Chicago, p. c. 31 p.
- Ruland, Rev. Ludwig, D.D., Pastoral Medicine. Adapted into English by Rev. T. A. Rattler, O.S.A. Edited by Arthur Preuss. B. Herder Book Co., St. Louis, Mo. 1934. Cloth, 344 p. Price \$3.
- Cabrol, Dom Fernand, The Mass of the Western Rites. Transl. by C. M. Antony. B. Herder Book Co., St. Louis, 1934. Cloth, 241 p. Price \$1.50.
- Vincent, A., Judaism. Transl. by J. D. Scanlan. B. Herder Book Co., St. Louis, 1934. Cloth, 261 p. Price \$1.50.
- Thornton, Margaret, Kateri, The Maid of the Mohawks. B. Herder Book Co., St. Louis, 1934. Cloth, 159 p. Price \$1.25.
- Katholische Leistung in der Weltliteratur der Gegenwart. Dargestellt von führenden Schriftstellern und Gelehrten des In- und Auslandes. Freiburg i. Br. and St. Louis, 1934, Herder & Co. Cloth, 388 p. Price \$2.50.

* * *

- Will, Josef, S.J. Handbuch der katholischen Aktion. Freiburg and St. Louis, B. Herder Book Company. Pr. \$1.15.

Though much has been written about it, Catholic Action still is a term requiring much clarification. In the minds of most Catholics it arouses only a blurred and confused impression, which can hardly be called an idea, and to very few indeed it conveys anything definite and tangible. It is through practice that the

concept will gradually assume clearness and concreteness. Now we are still groping towards a better understanding. In a general and vague manner we know enough to act but not to give it clearcut intellectual embodiment. The latter will finally emerge out of experience. Presentations of the subject accordingly bear a tentative and provisional character, but for all that are useful and necessary.

Such a study of the subject is offered by Father Will, who is well acquainted with the pertinent literature, especially the authoritative pronouncements of the Pope and the Hierarchy, and has carefully watched the practical expressions of Catholic Action. For this twofold reason his work will render real service and afford guidance to those interested in the matter. In fact it is by far the best and most intelligible exposition of the topic that has come to the knowledge of the reviewer. It leaves the plane of glittering generalities and oratorical commonplaces, in which the subject has come to be involved, and brings it down to the level of commonsense.

It appears that Catholic Action is nothing new, but rather a return to the early days of Christianity when Christian life was completely unified and totally integrated. Catholic Action has to overcome two evils which resulted from the Reformation, secularism and the gap between the laity and the clergy. Its purpose is to rebuild the laity organically into the Church and to make them active members of the mystical body of Christ. Of course, it does not wish to efface the line of demarcation separating the Hierarchy from the laity, but it does intend to do away with the present actual cleavage that has arisen between the two. It restores to its true sense the idea of the royal priesthood of the laity, to which St. Peter refers, and which was obscured by the false teachings of Protestantism concerning the nature of Sacred Orders. It has again become possible to emphasize cooperation of the Hierarchy and the faithful without obliterating the essential difference between laity and clergy. Catholic Action will result in a richer unfolding of Catholic life and lift the lay element out of its present state of aloofness and indifference into a full and coordinated participation in the activities of the Church. Viewed thus Catholic Action is truly the need of the hour.

The parish is the center of Catholic Action. Here it begins without however ending here. Naturally it will take on larger dimensions and evolve into diocesan, interdiocesan, national and universal action following the lines of ecclesiastical organization.

The book is not only theoretical but offers valuable suggestions for practical work. It is written for the clergy as well as the laity and will appeal to all who have the interests of the Church at heart.

C. BRUEHL

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Wie die berufständische Ordnung eingeführt werden kann und wie sie praktisch aussieht.

(Schluss)

Am einfachsten liegt die Sache bei den Bauern, weil diese durch ihren festliegenden Grundbesitz schon einen gewissen Rahmen und eine Sicherheit haben. Hier handelt es sich vor allem darum, dass der Pfarrer und die Organisation dahin wirken, dass nicht reichere das Land zusammenkaufen. Im Gegenteil müssen grössere Besitzer bereit sein entbehrliches Land zu einem billigen Preise an jene abzugeben, welche zu wenig haben. Alsdann müssen die Organisationen darauf sehen, dass die Produktionsmethoden möglichst gleich bleiben, damit die "Leistungsfähigkeit" des einen nicht zu sehr von jener des anderen abweicht. Das wichtigste für die Gesundung des Bauernstandes ist es alsdann, dass die anderen Stände ihnen auskömmliche Preise bewilligen. Hier liegt zugleich der Ausgangspunkt für die Gesundung der gesamten Wirtschaft. Erst an eine gesunde Landwirtschaft können sich gesunde, andere Stände anschliessen.

Schwieriger ist die Einführung der Ständeordnung bei Handwerkern und Kaufleuten. Hier muss erst der geschlossene Rahmen geschaffen und festgestellt werden, zu welchem Gewerbe die einzelnen Mitglieder der Pfarrei gehören. Besonders gut fundierte und "leistungsfähige" werden sich oft sträuben, sich in die Ordnung einzufügen. Aber diese können das Werk nicht hindern. Die Masse wird heute froh sein, wenn sie durch Organisation gerettet wird, und die Masse bestimmt schliesslich darüber, wessen Waren konsumiert werden. Was schon ein ganz kleiner Prozentsatz der Bevölkerung durch gegenseitige, geschäftliche Unterstützung und festen Zusammenschluss erreichen kann, das haben die Juden und Freimaurer bewiesen. Wieviel wirksamer wird die Bewegung sein, wenn ein Drittel der Bevölkerung oder gar die Mehrheit einen solchen Zu-

sammenhalt pflegt! Der mächtigste Unternehmer würde alsdann einem Boykott auf die Dauer unterliegen und Anschluss an die Organisation suchen, wenn er nicht zu bekehren ist, was man doch nicht von vornherein als unmöglich unterstellen darf. Ebenso wie bei den Bauern, muss auch bei den städtischen Gewerbetreibenden darauf gesehen werden, dass die Produktionsverhältnisse und -methoden möglichst gleich sind und bleiben. Das wichtigste ist hierbei, die Zahl der Gesellen und Lehrlinge festzustellen, welche jeder Meister halten darf, damit nach und nach alle heranwachsenden Gesellen, wenn sie heiraten wollen, eine Existenz finden. Pius XI. bezeichnet die "selbstsüchtige Engherzigkeit der Menschen, die — was doch ihre Pflicht war — der wachsenden Volkszahl keinen Raum innerhalb dieser Ordnung gewähren wollten", als die Ursache des Zerfalls der alten Ordnung. Die "Enterbten" pflanzten sich nun mittel- und existenzlos unbeschränkt fort, sodass notwendig das entwurzelte, heute so gefährliche Proletariat entstand, welches bereits den grössten Teil der Gesellschaft bildet. Nach dem festen Schlusse der Organisation ist auch hier die notwendigste Aufgabe die Festsetzung der Preise, welche allen Mitgliedern eine menschenwürdige Existenz und Versorgung ihrer Familien und der Zukunft der Kinder gestatten. Die Preise müssen so hoch sein, dass sie den Meistern die Zahlung nicht nur gerechter Einkaufspreise sondern auch gerechter Löhne an ihre Angestellten gestatten. Eins hängt immer vom anderen ab.

Am schwierigsten ist die Wiederherstellung der Ordnung in den Industriegegenden, wo bereits grössere Mengen von Lohnarbeitern vorhanden sind, die von einigen Grossunternehmern abhängen. Hier muss zunächst unterschieden werden zwischen solchen Betrieben, die ihrer Natur nach nicht verkleinerbar sind, wie Kohlenzechen, Schiffsbauanstalten, Gas- und Wasserwerken usw., und solchen Fabriken, welche handwerkerlichen Charakter haben und nur zu gross geworden sind. Letztere — und das sind die weitaus meisten — müssen unbedingt in die ständische Organisation aufgenommen und allmählich verkleinert werden, während die ersteren, soweit sie nicht Staats- oder Gemeindebetriebe sind, in ein angemessenes Verhältnis zu den Ständeorganisationen gebracht werden müssen. Wenn übrigens die Grossbetriebe streng angehalten werden, volle, gerechte Preise für die Rohprodukte und ebensolche Löhne zu zahlen, dann werden sich die meisten von selbst verkleinern. Hier kann schon der Staat aufgrund der kommutativen Gerechtigkeit eingreifen und so die Einführung der ständischen Ordnung erleichtern. Wenn auch viele Grossbetriebe heute nicht in der Lage sind, volle Preise und Löhne zu bezahlen, so sind doch viele andere dazu sehr wohl in der Lage, besonders der Staat selbst, der noch, ebenso wie viele Gross-

unternehmer, viel Geld für Luxus ausgibt. Wo aber eine wirkliche Unmöglichkeit besteht, den elementarsten Forderungen der Gerechtigkeit hinsichtlich der Preise und Löhne zu entsprechen, da muss mit grösster Energie für die Einführung von Verhältnissen gesorgt werden, welche eine Durchführung der Rechtsordnung gestatten. Das fordert die Enzyklika "Quadragesimo anno" mit aller Schärfe.

Die verschiedenen Organisationen, die im Geiste des Christentums mitarbeiten wollen, müssen nun natürlich eine Organisation untereinander bilden, welche die gemeinsamen Angelegenheiten regelt. Den Schlussstein bildet die Reichsorganisation. Und da die Enzyklika "Quadragesimo anno" für die ganze Welt geschrieben worden ist, werden die verschiedenen Länder auch untereinander entsprechende Vereinigungen bilden müssen um die schwierige Frage des Im- und Exports zu beraten. Das sind zunächst wirtschaftliche und nicht politische Fragen, gehören also zur Kompetenz der Stände.

Es ist von grösster Wichtigkeit, von der kleinsten bis zur grössten internationalen Organisation als Prinzip festzuhalten, dass die einzelnen Orte, Gemeinden und Länder sich nach Möglichkeit selbst genügen, d. h. möglichst unabhängig von einander sind. Schon St. Thomas tritt für diese "Autarkie" ein, weil sie in wirtschaftlicher, militärischer und religiöser Hinsicht das beste ist und Streitigkeiten und Kriege verhütet. Der Konsum soll darum nach Möglichkeit die einheimischen Produkte bevorzugen. Die liberalistische Wirtschaftsweise hat von der ganzen Welt ein grosses Handelsgebiet gemacht, sodass Krisen in einem Lande alle anderen nach sich ziehen. In der ganzen Natur dagegen finden wir das Prinzip wieder, die einzelnen Zellen eines Körpers möglichst unabhängig von einander zu machen. Auf diese Weise ist auch der Gesundheit und Widerstandsfähigkeit des Gesellschaftskörpers am besten gedient.

Der moderne Liberalismus wird ob solcher Pläne natürlich Zetermordio schreien und höhen weil damit die Welt aufhört, ein Jagdrevier für beutesüchtige Geldmänner und grossmannsüchtige Staatsmänner zu sein. Das von modernen Freiheitsphrasen berauschte, aber in Wirklichkeit in Sklavenketten schmachtende Volk wird es nachplappern, dass in einem solchen mittelalterlich-finsteren Staate „die wichtigsten Errungenschaften der Neuzeit" — Gewerbefreiheit und Freizügigkeit — in Gefahr kommen. Als ob es in Wirklichkeit heute so etwas gäbe! Ist nicht jeder sklavisch gebunden da und so und das zu arbeiten, was ihm das Stück Brot bietet? Der wandernde Handwerksbursche des Mittelalters war demgegenüber wirklich frei, weil er in jeder Zunft Gastrecht genoss und der christlich organisierte Meister konnte sich durch seine Organisation jederzeit

versetzen lassen wie heute die Beamten. Die Meister haben vielmehr den Vorteil, dass sie in der neuen Stellung ebenso gesichert sind wie sie es in der alten waren und wie es die Beamten sind.

Es ist einleuchtend, dass in einer wirklichen Erwerbsordnung, in der jeder Gewerbetreibende seine Erzeugnisse ohne grosse Kämpfe und Kosten leicht und sicher absetzt und die benötigten Waren ebenso bezieht, auch Familiengründungen und Niederlassungen nicht regel- und wahllos sich vollziehen können. Für beide muss vorab die standesgemässe Unterhaltungsmöglichkeit sicher gestellt werden, ohne die bestehende Ordnung zu stören. Auf solche Weise kommen wir auch zu einer wirklich erlaubten und vernünftigen "Geburtenregelung." Das Fehlen einer vernünftigen Erwerbsordnung mit entsprechender Existenzsicherheit führt erfahrungsgemäss zu der unerlaubten Geburtenregelung und zum Misbrauch der Ehe. Heiraten ohne angemessene wirtschaftliche Existenz sind ohnedies unmoralisch (Schnitzer: "Katholisches Eherecht", S. 50, Anmkg. 2). Wir wollen nicht verfehlen, auf eine neue Schrift aufmerksam zu machen, welche diesen Gegenstand mit mehr als gewöhnlicher Gründlichkeit behandelt: Professor Dr. Jos. Mayer-Paderborn: "Erlaubte Geburtschränkung?" Falls in einem Orte sich die Bevölkerung schneller vermehrt als die Ernährungsmöglichkeit muss — ähnlich wie beim Warenaustausch — mit anderen Gemeinden, in denen es umgekehrt ist, verhandelt werden.

Es ist kaum nötig zu sagen, dass eine solche Ordnung nicht über Nacht eingeführt werden, noch dass sie in allen Orten gleich vollkommen sein kann. Lokale Umstände, besonders der Stand der Religiosität, werden hierauf einen grossen Einfluss ausüben. Unsere ganze Darstellung, die sich auch in dieser Hinsicht völlig aufbaut auf die Enzyklika "Quadragesimo anno", zeigt deutlich, dass eine Wiederherstellung der Gesellschaftsordnung nur möglich ist, soweit der christliche Geist wiedererweckt wird. Das ist übrigens eine alte kirchliche Lehre, die jeder Pastor auf der Kanzel vorträgt.

Nur diese Ordnung ist auch in der Lage, das Volk von dem unerhörten Druck des Beamten- und Polizeistaates und der Steuern zu befreien. Die meisten Behörden werden überflüssig weil die Arbeiten von den Standesmitgliedern ehrenamtlich besorgt werden, soweit sie nicht durch die neue Ordnung ganz fortfallen. Für seine Alten, Kranken, Armen, Witwen und Waisen — die Hauptsorge des kapitalistischen Industriestaates — muss jeder Stand selbst aufkommen. Krankenkassengebäude, die Millionen Mark kosten, gibt es nicht. Die Reichsregierung braucht sich weder um Ziegenzucht und Säuglingsmilch noch um Ladenschluss und Lehrlingsausbildung zu kümmern. Ebensowenig

werden Fürsorgeschwestern die Kinder verwahren während die Mütter in die Fabrik gehen. Die Beschränkung der bürgerlichen Freiheit und die Steuerlast ist heute unter der Herrschaft der freien Konkurrenz viel grösser, als sie es in der ständischen Ordnung sein wird. Während heute der Staat für diese Lasten keine annähernd gleichwertige Gegenleistung bietet, sichert die Ständeordnung den Bürgern lebenslänglich die standesgemässe Existenz.

Aber nicht nur der Staat arbeitet unter der Herrschaft der Freiwirtschaft viel teurer — er verzehrt heute für seine fast völlig unproduktive Tätigkeit rund die Hälfte des ganzen produktiven Volkseinkommens — sondern auch die Produktion selbst arbeitet in dem heutigen Stadium der Konkurrenz auf den meisten Gebieten teurer als die ständische Ordnung es tun würde. Welche unberechenbaren Geldsummen und Kräfte werden heute vergeudet dadurch, dass fast jeder Gewerbetreibende drei bis vier mal im Leben umzieht und seinen "Beruf" wechselt, dass Milliarden jährlich für unproduktive Reklamen und Konkurrenzbekämpfung ausgegeben werden. In vielen Geschäften kostet die Beschaffung der Aufträge mehr als der ganze Warenwert beträgt. Die Lohnarbeiter gar ziehen oft ein Dutzend mal im Leben um. In unserer Jugend sagte man: Dreimal umgezogen ist sogut wie einmal abgebrannt. Rechnet man hinzu, was nachher der Staat ausgibt für die Bekämpfung der "Auswüchse" der Freiwirtschaft und die Linderung der allgemeinen Not, was endlich jeder einzelne noch an unproduktiver Arbeit für Amtslaufereien, Steuererklärungen und Prozessen aller Art leisten muss, dann ist leicht einzusehen, dass die ständische Ordnung billiger arbeitet. (Vergl.: "Unproduktive Arbeiten und Kosten in Wirtschaft und Staatsverwaltung — die Ursache unseres Zusammenbruchs" in "Christliche Demokratie" No. 11, 1930).

Auch die Rechtspflege wird einfacher und volkstümlicher. Von den 10,000 Reichsgesetzen werden die meisten überflüssig. Anstatt jahrelange Prozesse um ein paar falsch aufgeschlagene Schuhsohlen oder eine unbezahlte Rechnung zu führen, würden die abendlichen Innungsversammlungen solche Bagatellen schnell, billig und sachverständig regeln und Verbitterung verhüten. Die meisten Streitigkeiten haben ihren letzten Grund in der Freiwirtschaft oder in dem unübersichtlichen Wirrwarr unserer Gesetze oder in der Existenznot, die mit der Ständeordnung aufhört. Ungefähr 5—6 Millionen Zivil- und Strafprozesse werden jetzt jährlich an den Staatsgerichten geführt und verursachen dem Volke eine Milliarde Mark Kosten. Fast bei der Hälfte der Prozesse zehren die Gerichtskosten den Wert des Streitgegenstandes auf und in einem grossen Prozentsatz der anderen Prozesse ist der Schuldner zahlungsunfähig, oder unpfändbar oder geniesst "Vollstreckungs-

schutz", sodass der rechtsuchende Gläubiger anstatt sein Recht Arbeit und Kosten bekommt. In § 811 und 850 der Zivilprozessordnung ist das Mobilar allgemein und das Gehalt der Beamten speziell in einem solchen Umfang für unpfändbar erklärt, dass mehr als die Hälfte der Bürger den Gerichtsvollzieher nicht zu fürchten brauchen. Wo alles nichts nutzt machen die Eheleute "Gütertrennung". Gegen die Mehrzahl der Bürger gibt es also eine Rechtspflege auf dem Gebiete des Eigentums überhaupt nicht mehr, sodass es in weiten Kreisen auch der Gewerbetreibende als Ideal gilt "gesetzlich eingerichtet" zu sein. Welch unsägliche Verwilderung der Moral durch die Gesetze, welche doch die Moral fördern sollten! Anstatt durch eine vernünftige Gesellschaftsordnung die Bürger wieder in die Lage zu versetzen, ihre Bedürfnisse ohne übermässige Anstrengung ehrlich bezahlen zu können, hat man sie von der Bezahlung der Schulden dispensiert, sodass der Absatz der Produktion immer schwieriger wird und "Ueberproduktion" eintritt, während das Volk in grossem Umfange hungert.

Nachdem wir seit Jahrhunderten allgemeinen Schulzwang haben ist das Volk auch in den Anforderungen an die Rechtspflege anspruchsvoller geworden. Man kann den Bürgern des 20. Jahrhunderts nicht mehr bieten, was die Alphabeten geduldig als Staatsweisheit hingenommen haben mögen. Jeder Arbeiter und Bauer liest heute Bücher und Zeitungen und in unzähligen Vereinen, Schriften, Kursen und Tagungen wird er über seine Rechte und "Rechte" aufgeklärt. Jeder merkt, wenn ihm durch ein Gesetz Unrecht zugefügt wird. Notwendig bringen die zahllosen ungerechten Gesetze Unzufriedenheit in die Bürgerschaft und erzeugen Hass und Streit in der Gesellschaft anstatt die Ordnung und den Frieden sicher zu stellen, wie es allein auf dem Boden der ständischen Ordnung möglich ist.

DR. CHRIST.

"Quadragesimo anno" fasst die Gesellschaft als organisches Gebilde auf, von einheitlichen ethischen Grundanschauungen getragen und zusammengehalten; die einheitliche Grundanschauung ermöglicht und fordert einträchtiges Zusammenarbeiten; darum Gesellschaftsaufbau in Ständen; die individualistische und sozialistische Gesellschaftsauffassung aber wird getragen von den naturhaft-ökonomischen Prinzipien des freien Wettbewerbs bzw. des Klassenkampfes; für Stände und einträchtiges Zusammenarbeiten fehlt hier der Ansatzpunkt. Diese Situation beweist, dass die Erneuerung der Gesellschaftsauffassung im christlichen Geiste unerlässliche Voraussetzung ist, zeigt aber auch die ganze Schwere des Werkes.

P. Dr. Desiderius Breitenstein, O.F.M.,
Paderborn.

Aus Central-Verein und Central-Stelle.

Die moderne Armut ist das Kind der Tyrannei des Kapitals. Die Menschen sind arm weil Einzelne Millionen um ihren Verdienst bringen. Die Armut ist heute eine Folge der Ungerechtigkeit, der Unterdrückung und der Ausbeutung.... Geht auf die Kanzel und verkündet, dass diese Armut von Gott gewollt sei.... und ich werde in eure Predigt hineinrufen: Ihr habt weder das Evangelium noch die Weltgeschichte verstanden. Verfälscht das Wort Gottes nicht! Gott verbietet den Diebstahl und den Raub!

Ottokar Prohaszka,
verst. Bischof von Stuhlweissenburg.

Im Dienste unseres Königs.

Immer und überall braucht unser König seine Knechte, braucht der Gärtner der Welt seine Säeleute und Erntearbeiter. Unser Acker ist die Welt. Das Unkraut der Welt sind wir. Die guten Früchte der Welt sind unsere Früchte, insofern unser Mitwirken wesentlich notwendig ist zum Werden alles Guten und alles Bösen.

Immer braucht es Starke. Die Schwächen der Welt sind unsere Schwachheiten. Immer braucht es Schaffende. Die Sümpfe der Welt wären nicht so gross, wenn wir nicht so viele müssige Wasser dulden würden. Die Irrwälder der Welt wären nicht so hoffnungslos und verwirrend, wenn wir mit starker Hand und grosser Ueberschau, wir und unsere Vorfahren, Wege gehauen hätten.

Wir sind die Zeit. Wir sind das Salz der Erde. Wenn das Salz schal geworden, womit soll man salzen? — Wir sind das Licht der Welt. Wenn das Licht matt geworden, wie dürfen wir über Finsternis klagen? — Wohlan: wir wollen Licht und Salz sein, dann wird unsere Zeit gut.

Erst wenn der Meister den grossen Feierabend der Welt verkündet hat, dürfen wir unsere Arbeitshände ruhen lassen.

Caritasdirektor Nar.

Religion und Nationalität.

Gelegentlich des am 2. September zu Baltimore veranstalteten Deutschen Tages fand in der Kirche der Vierzehn Hl. Nothelfer ein Dankgottesdienst statt.

In der Festpredigt betonte der hochw. Pater Felix Fellner, O.S.B., Prior der St. Vinzenz Erzabtei zu Latrobe, Pa., die Grenzen der Nationalität gegenüber der von Christus gestifteten Religion, die Berechtigung der ethnischen Eigenschaften eines Volkes, dass Christentum und Deutschtum, weit entfernt einander auszuschliessen, eine Synthese zu bilden vermögen und wirklich gebildet haben. Pater Felix erklärte seinen Zuhörern:

„Zur Zeit der Christenverfolgungen im dritten Jahrhundert entgegnete Tertullian, jener scharfsinnige Verteidiger des christlichen Glaubens, den heidnischen

Römern: 'Wir sind nicht von gestern.' Mit noch grösserem Rechte können wir als katholische Deutsche sagen: Unser Glaube ist nicht erst in den letzten Zeiten entstanden, nein, sondern nächst der Gnade Gottes ist er die Frucht langer Arbeiten von grossen Heroen des Glaubens und der Gebete der heiligmässigen Frauen unseres Vaterlands. Die ganze Welt erkennt das an, wenn sie uns mit dem Ehrentitel der Dichter und Denker beehrt, denn dieser wurde durch das Ringen in tausend Jahren erworben. Von jenen Zeiten an, in welchen der Deutsche eine Heimat suchte, in den Zeiten der Völkerwanderung, da waren es schon Missionare, die auf die Wohltaten eines geregelten Lebens und auf die Wichtigkeit des geistigen Fortschritts hindeuteten. In jenen Zeiten, in welchen die deutschen Laute noch unvollkommen waren, oder um mit einem Dichter zu reden, als

„ungelenkig
Waren noch die deutschen Laute,
Gleich den ersten Schritten eines
Hünenkinds im Heidekraute,“

da vermehrten die Missionare den Wortschatz, und veredelten die Sprache. Dann, wer könnte sie alle nennen, die heiligen Fürsten und Lehrer und Mönche und Königinnen und Jungfrauen, die auf diese Weise zum geistigen und geistlichen Nutzen der deutschen Volksstämme beigetragen? Das ist ein Schatz, der dem deutschen Volke nie genommen werden kann. Das ist ein Nationalgut, das wir mit allem Fleisse behüten sollen, besonders in diesen Tagen.“

Redner hob ausserdem die Verdienste der deutschen Katholiken um unser Land und die Kirche in Amerika hervor.

Verdienste um die neue Heimat.

Als Biologe betrachtet in seiner Schrift "Auf und Nieder im Völkerleben" Dr. F. Buttersack, Generalarzt in Göttingen, Probleme, die für uns hier in Amerika, als Einwandererland, eine besondere Bedeutung besitzen. Während die Geschichtsschreiber blos mit den als Massenwanderungen bekannten Ereignissen und deren Folgen rechnen, würdigt der Biologe auch die hinter den Kulissen sich vollziehenden tropfenweisen Einwanderungen und Keimgutmischungen. Diese bedingen, wie Verfasser bemerkt, „unmerklich, aber sicher, Aenderungen der ursprünglichen Bevölkerungen.“

Generalarzt Buttersack spricht in Verbindung damit eine Erkenntnis aus, die Theodore Roosevelt bereits nicht fremd war. Wenn dieser behauptet, jene minderbegünstigten Bewohner des Küstengebietes unseres Landes und jene Einwanderer seien als die Tüchtigeren zu betrachten, die nicht an der Wasserkante und in den Hafenstädten sitzen geblieben, sondern nach Westen weitergewandert seien, so erklärt der Verfasser der vorliegenden Schrift:

„Naturgemäss waren es besonders tüchtige, aktive unternehmungsfrohe, gesunde Elemente, die sich in neue Verhältnisse hineinwagten. Träge, faule, ängstliche blieben zuhause hinterm Ofen hocken und lassen passiv die Dinge an sich herankommen.“

Aus welchen persönlichen Motiven die Einzelnen auswanderten, bemerkt Buttersack, sei eine nebensächliche Angelegenheit. Diese Ansicht dürfte wohl kaum auf allgemeine Zustimmung rechnen dürfen. Allerdings handelt es sich für den Biologen, wie Verfasser ausführt,

„vorzugsweise um das Weiterfließen ihres [der Einwanderer] Keimguts.“ Richtig ist ausserdem, dass die Menge von edlem Keimgut, „das aus dem alternden Europa in die neue Welt abgeflossen ist und dieser zu höheren Stufen verholfen hat,“ gar nicht abzuschätzen ist.

Die Nachkommen der während der letzten hundert Jahre eingewanderten Europäer, vor allem die Kinder und Kindeskinde Deutscher, haben sich so daran gewöhnt, sich nur als Empfangende zu fühlen, dass sie bisher noch gar nicht dran gedacht haben die Bilanz zu ziehen und zu entdecken, was wir der neuen Heimat und dem amerikanischen Volke zugebracht haben. Wir haben viel gegeben, mehr als irgend eine andere Einwanderungsgruppe, auch biologisch betrachtet.

Bei den Deutschrussen am Uruguaystrom.

Jene unserer Mitglieder, die zu dem Fonds für unsere deutsch-russischen Glaubensbrüder beigetragen haben, werden mit Interesse folgende Nachricht lesen, obgleich sie sich auf nichtkatholische Flüchtlinge aus Russland und Sibirien bezieht. Das September-Oktober-Heft der Zeitschrift „Die Getreuen“ berichtet:

„Bei den Deutschrussen, die auf den Gebieten der Companhia Territorial Sul Brazil bei Maracuja, Riqueza und Aguinhas angesiedelt wurden, ist der Tabakbau eine besondere Hoffnung der Siedler. Tabakschuppen befinden sich auch in der neuesten Siedlung Aguinhas in genügender Anzahl. Die Ernte war reich, wenn auch infolge starken Regens die Farbe des Tabaks beeinträchtigt ward. In Riqueza, wo die Deutschrussen sich leider dem Tabakbau noch nicht genügend hingeben, besteht eine Tabakmusterpflanzung, die von einem Spezialisten angelegt wurde.

„In Maracuja sind die Deutschrussen ebenfalls noch zurück im Tabakbau, und es müssen zunächst genügend Tabakschuppen errichtet werden, wenn die Kolonisten von den Preisen des Tabaks profitieren wollen.“

Zum Schluss kommt der Bericht auch auf die Ansiedlung der katholischen Deutschrussen zu sprechen, für die unser C. V. bekanntlich \$5000 bereitstellte:

„Aguinhas, die katholische Kolonie der Deutschrussen, hat als Wirtschaftszentrum den Stadtplatz Sao Carlos, wo auch Kirche und Schule sich befinden. Da der Tabakanbau hier besonders Fortschritte gemacht hat, wurde eine Tabakgenossenschaft begründet. Dieser ist es durch planmässige Arbeit, durch Verteilung von gutem Tabakamen, fachmännische Sortierung und Vorbehandlung gelungen, die Tabakqualität so zu heben, dass der Tabak hier bessere Durchschnittspreise erhalten konnte als selbst in den alten Kolonien von Rio Grande do Sul.“

Wie immer man auch die Gesellschaft betrachten mag — stets stellt sie sich als ein Organismus dar, als eine Gemeinschaft, in der der Einzelne nicht individualistische Selbstherrlichkeit beanspruchen darf, sondern sich als Glied fühlen muss und als Glied in den Dienst des Ganzen aufgenommen ist.

P. Dr. Thaddäus Soiron, O.F.M.

Nöten und Bedürfnisse der Missionare.

Der Wert eines starken Regiments, das im Stande ist, die öffentliche Sicherheit zu beschützen, wird von den Bürgern eines wohlgeordneten Staatswesens wie etwas Selbstverständliches hingenommen. Nun, da wir in unserem Lande, besonders während der letzten zwanzig bis dreissig Jahre, erfahren haben, was es mit organisierten Verbrechern auf sich habe, sind wir im Stande, das Unglück eines weitverbreiteten Räuberunwesens besser zu würdigen. Folgende Mitteilungen aus dem auskunftreichen Briefe eines in China wirkenden Franziskaners sind daher von allgemeinem Interesse:

„Vor wenigen Tagen war ich in dem Kreise Sinta und habe einen passenden Platz erworben. Der Ort heisst Chai chia chuang und liegt im Centrum des Kreises. Früher war es ein reicher Marktplatz, aber die Räuberunruhen und Räuberüberfälle haben das Dorf verarmen lassen. Der Hof, den die Mission gekauft hat, gehörte einem Kaufmann aus Shansi, dessen Familie hier über 200 Jahre einen gutgehenden Handel betrieb. Als aber die Räuberbanden des berüchtigten Liu Kui tang vor vier Jahren diesen Ort plünderten, ist der Handel vernichtet worden. Hohe Lösegelder mussten bezahlt werden, um die Gefangenen auszulösen, Kontributionen mussten beigebracht werden und was an Waren, Möbeln und Zugtieren da war, wurde von den Banden abgeschleppt.“

Vier Jahre lang haben die Häuser unbenutzt dagestanden und infolgedessen auch ziemlich gelitten, schreibt der Missionar, der sich jetzt in dem so schwerheimgesuchten Orte niedergelassen hat. Jedoch, sie bieten vorläufig genügend Raum für ihn und zur Unterbringung des Missionspersonals, und für die notwendigen Katechismusschulen bleibt auch noch Platz übrig. „Das Kapellchen werden wir,“ berichtet der Schreiber des weiteren, „in einem verhältnismässig guterhaltenen Backsteinbau unterbringen. Allerdings habe ich bisher nichts als kahle Räume vor mir; vielleicht wird gerade diese Armut den Segen Gottes bringen.“

* * *

Seit vierundzwanzig Jahren wirkt Pater Michael Hergesheimer auf den Philippinen. Der Empfangsbestätigung für eine ihm von uns übersandte Gabe fügt dieser Veteran des Missionswesens, der am 6. Februar nächsten Jahres sein silbernes Priesterjubiläum begehen wird, folgendes hinzu:

„Ich habe hier in Bucay mit etwa 5000 Katholiken und mit dem Heidengebiet von Sallapadan ein weites Feld für meine Tätigkeit. Doch mir mangeln die Mittel, auch nur eine Kapelle auf dem Neuland zu bauen, wo ich deren drei oder wohl vier errichten sollte. Um den Unterhalt von drei Katechisten unter den Heiden bestreiten zu können, sollte ich monatlich zwölf Dollar aufwenden. Doch auch dazu fehlt mir das Geld.“

* * *

So lange die Diamantenfelder in Lüderitzbucht bearbeitet wurden und die weisse Bevölkerung infolgedessen gut verdiente, vermochten die Oblatinnen des hl. Franz v. Sales durch den